PHILIPPINE HISTORICAL ASSOCIATION

HISTORICAL BULLETIN

Volume XI Number 2

June 1967

Rizal: Scholar and Scientist
José P. Bantug

History and Significance of June 12
Esteban A. de Ocampo

The Filipino Family
Rafael Palma

The Philippine Dowry System
Ricardo A. Arcilla

Why We Should Change the Name Philippines
Celedonio O. Resurreccion

On the Origin of the Word Manila
Ildefonso Santos

The PHILIPPINE HISTORICAL ASSOCIATION

Founded 1955

HONORARY OFFICERS

H. E. President Ferdinand E. Marcos
Honorary President

Dr. Francisco Dalupan
Honorary Vice-President

Prof. Gabriel F. Fabella
President Emeritus

OFFICERS FOR 1967

President: Celedonio A. Ancheta, *University of the Philippines*
Vice-President: Sixto Y. Orosa, *Knights of Rizal*
Treasurer: Ricardo A. Arcilla, *University of Manila*
Auditor: Mamerto S. Miranda, *Novaliches Academy*
Board Secretary: Gloria M. Santos, *Saint Mary's College*, Q. C.

BOARD OF GOVERNORS

The above officers and the following governors: Crisanto Alba, *University of the East;* Teofilo T. del Castillo; Marcelino A. Foronda, *De la Salle College;* Mauro Garcia, *National Institute of Science and Technology;* Celedonio O. Resurreccion, *Far Eastern University.*

Executive Secretary: Jorge L. Revilla, *University of the East*

BOARD OF EDITORS

Mauro Garcia, *National Institute of Science and Technology*
Marcelino A. Foronda, *De la Salle College*
Celedonio O. Resurrección, *Far Eastern University*

The objects and purposes of the Association are (a) to promote and propagate historical knowledge and studies; (b) to collect and preserve relics, manuscripts, documents, and the like pertaining to the Philippines; and (c) to undertake any and other activities that will promote the objects and purposes of the Association. The regular membership fee in the Association is ₱10.00 a year which entitles a member to regular issues of the HISTORICAL BULLETIN free of charge. The life membership fee is ₱100.00.

PHILIPPINE HISTORICAL ASSOCIATION

HISTORICAL BULLETIN

Ambeth Ocampo

Volume XI / June 1967 / Number 2

AMBETH R. OCAMPO

CONTENTS

ARTICLES

99 Rizal: Scholar and Scientist
By José P. Bantug

120 History and Significance of June 12
By Esteban A. de Ocampo

132 The Filipino Family
By Rafael Palma

144 The Philippine Dowry System
By Ricardo A. Arcilla

153 Why We Should Change the Name *Philippines*
By Celedonio O. Resurreccion

169 On the Origin of the Word *Manila*
By Ildefonso Santos

DOCUMENTS

176 Will of Fernando Malang Balagtas

190 Genealogy of the Rulers of Central Luzon

198 More Documents on the Japanese Occupation
By Mauro Garcia

NOTES AND COMMENTS

Articles in the HISTORICAL BULLETIN do not represent the views of the PHA. Although the editors are responsible for their selection and acceptance, responsibility for the opinions expressed in the articles and for the accuracy of statements contained in them rest with their authors.

Articles for the BULLETIN should be sent to Mauro Garcia, Managing Editor, c/o National Institute of Science and Technology, Manila.

Subscriptions and other business correspondence should be addressed to the Executive Secretary, Philippine Historical Association, R—503, Guido-Ver Bldg., M. Jhocson cor. España, Manila.

The BULLETIN is published quarterly in March, June, September and December.

Subscriptions are ₱10.00 a year in the Philippines; elsewhere, $5.00. Singles copies are ₱3.00 and $1.25.

Copyright 1967 by the Philippine Historical Association

Rizal: Scholar and Scientist [*]

José P. Bantug

In our recorded history of over 400 years, there has never been a man who had reached such incommensurable heights in so many fields of human endeavor as had Jose Rizal. Indeed, a European friend had to admit that "Rizal's many-sidedness was stupendous."[1] This man, one of the most outstanding scientists of his time, Dr. Adolph B. Meyer, Director of the Royal Zoological and Anthropological Museum in Dresden and one of the advisers to the Royal House of Saxony, was not alone in his admiration of Rizal.

There was such a subtle charm in the man that eminent men throughout Europe and America, whether they be in Spain, in France, in England, in Germany, in Austria, in Belgium or in the United States, besides those of the elite of his countrymen, were attracted to him and became his staunch friends. Don Francisco Pi y Margall, the President of the First Spanish Republic held Rizal in so high an esteem that when the news of his impending martyrdom reached him in his retirement in Madrid, contrary to his wont of currying favors with the throne, since the overthrow of his own government, personally pleaded, altho in vain, before the Queen Regent Doña Cristina, for the life of his friend. In France, he was admitted to the most exclusive artistic and scientific circles and became assistant at the clinic of one of the most famous eye-specialists of the time. In England, Dr. Reinhold Rost, an officer of the India Office in London and reputedly the second-ranking linguist of his time, being the author or editor of some seventy grammars in different languages and dialects, regarded Rizal, whom he had seated at his table repeatedly, as one of his own household. One of his last letters to Rizal, while an exile in Dapitan, was one of the most touching ever written. In it Rost expressed: "I wish and pray that Heaven may grant me before I die the great blessing that I may behold your dear face once more." And before concluding he wrote again: "We think of you a great deal, and do not cease to hope that we may see you again amongst us."[2] Rost was over 70 years at that time and infirm and soon thereafter answered the call of the Maker.

---

[*] Reprinted from special supplement to the Monthly Bulletin of the Bureau of Health, v. xxii, no. 6 (December, 1946).

[1] Adolph B. Meyer, Letter to the author dated in Berlin, June, 1909.

In Germany, Rizal came in contact with many of the topmost scientists of the day that no less a personality than Professor Rudolf Virchow, the "Father of Cellular Pathology" and among the greatest anthropologists of his generation, sponsored voluntarily his membership into the exclusive Royal Anthropological Society in Berlin, and on one occasion the Professor seated Rizal beside him at a banquet table. His keen perception sensing that some roguish prank was intended, Rizal good-naturedly remarked, "I present myself as a specimen for your study."[3] Another German friend, Dr. Feodor Jagor, the great geographer and traveler, author of a notable book on the Philippines, which has been translated into several languages, regarded him so highly that he recommended his admission in another scientific circle, the Royal Geographical Society. In Austria he counted with a number of friends, eminent scientists all, but we have to single out Dr. Ferdinand Blumentritt, who treated him as one of his own brothers. The sentiment was reciprocal, as may be recalled when, in his death cell, Rizal penned his last and only letter to one who was not a kin in blood, saying:

> My dear brother: When you receive this letter I shall be dead. Tomorrow at seven I shall be shot, but I am innocent of the crime of rebellion. I shall die with a clear conscience.
>
> Good-bye my most dear friend and do not think ill of me.
>
> Many kind regards to the family, to Doña Rosa and to Loleng, Fred, and Conradito.
>
> Fort Santiago, December 29, 1896.

---

[2] Reinhold Rost; Letter to Rizal, dated in London, August 9, 1895. *Epistolario Rizalino* (Manila, 1936) vol. 4, p. 258-259.

[3] Austin Craig. *Lineage, Life, and Labors of Jose Rizal, the Philippine Patriot* (Manila, 1913).

Then, as a postscript, he added on the margin: "I leave you a book as a last remembrance."[4]

This is but a literal translation of the original in German, written in firm hand and without a blot, and according to Blumentritt himself, the language used was almost poetical. And on one occasion he wrote: "A man of Rizal's accomplishments appears but once in a century, shinning as it were a beacon light for his people to see and to follow."[5] In Belgium, where he wrote the greater part and published the sequel to his first novel, Rizal worked for some time as assistant to another eye-specialist, and the members of the household where he lodged, became so attached to him that they almost adored him.

First in the United States to take notice of Rizal's extraordinary intellect was the very dean of American letters himself, Mr. William D. Howells, who at the turn of the century, in reviewing *An Eagle's Flight*, the first English translation of Rizal's novel, pronounced this definitive judgment:

> I don't know whether it ought to be astonishing or not that a little saffron man somewhere in that unhappy Archipelago should have been born with a gift surpassing all of our roaring literary successes. In it situation and character were depicted with a masterly hand. But these things are strangely ordered by Providence and no one who has read the book will fail to fathom its incommensurable pathos.[6]

And President Theodore Roosevelt, one of the most energetic chiefs of state that had ever graced the seat of the mighty Republic, in one of the most forceful addresses he had ever uttered, at Fargo, North Dakota, pointed out with pride that the policy his government was pursuing in the Philippines was precisely that advocated by Rizal.

---

[4] Translated from a photographic copy of the original letter in the possession of the Blumentritt family, and presented to the author by Austin Craig in 1911.

When the transfer to the Government Collection, of the original letters of Rizal to Blumentritt, together with several of his artistic productions in 1935, was effected, almost 25 years after the death of Professor Blumentritt, the family, represented by the eldest brother, Frederick, made it a condition that the original of this letter be retained by the family, together with the pencil sketch of the Professor made by Rizal and that copies alone be furnished the Philippine Government.

When in 1909 I wrote from Chicago, Illinois, to Professor Blumentritt who was then living, requesting him for copies of the letters of Rizal in his possession, he answered me in Spanish that he was sorry he had to deny my request as he did a similar petition made by Mariano Ponce, saying, "No puedo acceder a sus deseos, mi querido amigo, porque se me caen las lagrimas siempre y cuando que las releo esas cartas. He tenido que denegar un ruego analogo de mi otro hermano, Mariano Ponce, por el mismo motivo."

[5] Quoted in the Foreword to *The Enigmatic Dr. Jose Rizal* by Irving Hart (Manila, 1934).

[6] "From My Easy Chair," a column conducted by William D. Howells in *Harper's Magazine* (New York, 1900).

Rizal, in the course of his short life (he was only 35 years old at the time of his death), was not only a physician-specialist but also became a practical horticulturist and farmer, a naturalist, anthropologist, ethnologist, folklorist, cartographer, archaeologist, and sanitarian, besides being a poet, an artist, a philologist, and a linguist. He was proficient in them all, but attained his objectives only after exerting great efforts on his part. He laid down certain rules to govern his daily life from which he did not deviate an inch, however irksome they had proved to be. He budgeted his time and adhered to it day in and day out, week after week, month after month, and for many years to the chagrin of his companions who would lure him to the amenities of the daily existence of Europe's gay capitals — Madrid, Paris, Berlin, London, Vienna and Brussels. He even went so far as to invent a method by which he kept himself awake at night when pursuing some special study but in which nature, under ordinary circumstances, would have had to yield. His own diary shows that books and books formed the bulk of his expenses. He had no time for light pleasures, altho he did not detest "the light fantastic toe."

He attended the operas and once in a while we find him enjoying some dramatic representation of a classical piece, but once did he go to a *verbena,* that typical Spanish gathering in the open air — where bewitching pairs surge to and fro to the tune of folk-music and where wine flows abundantly, and wit matches wit.

His passion for books was characteristic of the man. What had remained of his library consisted of over 2,000 titles, acquired by the National Library, but unfortunately were destroyed in the last global war. They deal mainly on history, travel, literature, philosophy, written in almost every language of the seventeen or eighteen of which he became the master.[7]

---

[7] Rizal spoke and wrote fluently all the principal living languages of Europe — Spanish, French, Italian, English, German, Dutch, Russian, Portuguese, and Catalan, and had extensive knowledge of the Latin, Greek, Sanskrit, Hebrew, Malay, Mala-

A cursory review of his accomplishments in the varied fields would suffice to stamp him out as deserving of all the encomiums that had been showered upon him.

Horticulturist and Farmer. As a naturalist, he delved into more than one aspect of the problem. His work, while in Dapitan, disclosed secrets of the plant and animal kingdoms, that even in the light of modern scientific criteria, might be regarded as substantial contributions to the progress of scientific knowledge. Hardly had he landed in Dapitan, place of his exile, when he undertook one of his avocations by planting, hoe in hand, 500 pineapple crowns, in the vacant lot adjoining Governor Carnicero's residence, in addition to a number of banana plants and a few coconut trees.[8] All these he did within a period of a few days. A man to have accomplished this feat and alone must have been endowed with a tenacity of purpose and an extraordinary strength not usually associated with any of the learned professions. Although, while abroad, he was at one time threatened with tuberculosis, he so treated and disciplined himself as not only to regain his health completely but also to so develop his body that delighted his close friend, the artist Juan Luna, and became his model for Chief Sikatuna of Bohol in his now famed *Blood Compact*, fortunately saved for the nation from the vandalistic hands of a ruthless invader. Rizal, after gaining the confidence of his guardian, also acquired by purchase several pieces of land, which he planted, after cleaning them, to coconuts and Manila hemp. In fact, it might be claimed that Rizal was the forerunner of these industries — copra and abaca on the island of Mindanao.

Botanist. He studied local botany, and his pupils, who at one time numbered about 20, were taken on excursions to the country for nature study. His class, then, was conducted not unlike the peri-pathetics of the ancient Greek Academo, with the only difference that the recitations were conducted while the teacher was seated in a hammock suspended from a branch of some millenary tree, instead of walking as in the ancient schools.

---

gasy, and Ilokano, besides his native Tagalog. The Bisayan, together with the Russian, he had acquired while under banishment in Dapitan.

[8] Letter of Rizal to Meyer in *Epistolario Inedito del Dr. Jose Rizal al Dr. Meyer,* edited with notes by J. P. Bantug (Manila, Imprenta Dia Filipino, 1915).

He formed a good-sized herbarium, the individual specimens of which were properly identified with the help of a former teacher in the Ateneo, the beloved Father Francisco de Paula Sanchez, who, in the school years 1875-1876, was Rizal's professor in rhetoric. He took pains to note the characteristics of each specie whether for medicinal, for decorative, or for building material.[9] As regards the medicinal properties of the local plants, Rizal made more than a beginning, by prescribing them according to the indication of each of his many patients, the majority of whom were unable to pay for medicinal services or even buy the medicines prescribed.[10]

He inquired into the commercial possibilities of the different species as when he found out that one of the species of *Agathes* was an excellent source of resin, which is an important ingredient in the world industry of varnish-making.

Finding reference in the Jesuit historian, Father Juan Jose Delgado in his *Historia General Sacro-pofana, politica,* written in 1753 or 1754 but was not published until 1892,[11] that a certain specie of *Palaquium* of the mangrove family was a good source of glue, which the Philippine carpenters of long ago made use of in shipbuilding and cabinetmaking, he set himself to find out the method of its preparation, as the original formula was lost in the course of centuries. Rizal was able to rediscover the method of preparing it and with the *bakhaw* glue he was able to mold figures and bas reliefs, ornamental tiles and other objects. When properly hardened, the preparation possessed very striking qualities: (1) in its being waterproof; (2) in its being fire-proof; and (3) in its being very light. He was thus a pioneer in the now world-wide plastic industry.

Another important botanical discovery of Rizal in Dapitan was the finding of a new species of *ilang-ilang,* the *Canangium,* a native of the Philippines. It should be remembered in this connection that the manufacture of the essential oil of *ilang-ilang* was a thriving industry in this country some half a century ago, and because of its importance in the manufacture of perfumes, it was an important item in our foreign commerce.[12] With the discoveries of the coal tar derivatives and other sources, together with our own neglect of cultivating the trees, this industry has since then considerably declined.

---

[9] From Rizal's *Notebook,* 4" x 6". in the possession of Fr. Francisco de P. Sanchez, S.J. The leaves must have been purposely intended for drawing judging from the kind of paper used and the fact that they were without guiding lines.

[10] See the facsimile. The original prescription was formerly in the possession of Rizal's nephew, Dr. Leoncio Lopez-Rizal.

[11] Juan Jose Delgado, S.J., *Historia General Sacro-Profana, Politica y Natural de las Islas del Poniente, llamadas Filipinas* (Manila, 1892).

Pharmacologist. With the simple apparatus and but few chemicals, it was obvious that Rizal could not have undertaken extensive analytical or pharmacologic investigations. The preparation of the *baktaw* glue, however, showed that he could rise to the occasion when pressed, and his notes on the therapeutic action of the several medicinal plants found in the locality demonstrated that he was a very original investigator. One of the tubers investigated was one commonly called *Nami* (*Dioscorea hispida*).[13] This is an edible tuber when properly treated, but oftentimes causes poisoning because of its hydrocyanic acid content, especially if one is ignorant of the secrets of its preparation. Rizal, therefore, showed how easily this tuber could be made innocuous. His method is as follows: After pealing off the outer covering, he made thin slices and putting these in a bamboo basket, he immersed the whole thing in a nearby running stream. From time to time observations were made and the basket was shaken, and after the lapse of several days, when small snails were observed adhering to the slices, the basket had to be removed from the water. The preparation was then ready for cooking.[14]

Zoologist. Rizal had scoured the entire region of his exile so thoroughly for natural history specimens that, besides those sent to the Ateneo Museum, there were sent to Dresden, of the vertebrates, 45 reptiles, 9 mammals, 13 species of birds and 9 fishes, in addition to 68 crustaceans and many other invertebrates.[15]

---

[12] Jarling's Botica de Santa Cruz and Schadenberg's Botica Boie were the principal exporters of the essential oil of *ilang-ilang* during the Spanish regime. Luciano from the now City of Cavite, had also a small plant for distilling the oil.

[13] Personal information of Dr. L. Lopez-Rizal who kept in alcoholic medium part of the original tuber experimented upon by Dr. Rizal.

[14] Personal information (1911) of Doña Trinidad Rizal, one of the sisters of the Hero.

The pioneering spirit of Doctor Rizal is amply rewarded, as among the specimens he collected his scientist friends found several ones unknown to science which were named after him as a memorial and now known to the world as *Draco rizali* (Wandolleck), a specie of flying dragon, *Bachophorous rizali* (Boeger), a hitherto unknown specie of toad, and *Apogonia rizali* (Heller), a small bettle.[16]

His restless nature led him into so many fields of study and any interruption in them was irksome to him, as may be seen when he wrote to one of his friends, "I am so disgusted because I cannot have the time to go on collecting as I would like to."[17] And yet, in spite of the time and effort he had devoted to collecting, scientist-like, he scorned all monetary returns. Nevertheless his European friends paid him in a way in books on science, philosophy, and literature and with such surgical instruments as he could use in his specialty. These books were mainly written in German, in Russian, and in Latin, and among them, were the works of Aeschylus, Sophocles, Gogol, Kranziewsky, Korolenko, Daniliewsky, Bismarck, and Furgenjew. Upon the receipt of the first batch of these books, he wrote to Doctor Meyer in a certain melancholy strain — "Yo le remito la muerta naturaleza y Ud. en cambio, me envia su espiritu, el *geist, en las paginas de los libros.*" (I send you dead nature but in return you send me your *soul* in the pages of these books.)[18]

Entomologist. In the field of entomology, Rizal made some notable contributions, not only to the Museum of his Alma Mater, the Ateneo Municipal de Manila, but also to the museums of Dresden, Frankfurt-on-the-Main and Prague. In the Royal Zoological and Anthropological Museum of Saxony, at Dresden, there were received between 1895 and 1897 two hundred and forty insects, one of them being a hitherto unknown species which was named after him. A five-horned bettle was also one of his discoveries.[19]

---

[15] From the list furnished in 1909 by Dr. A. B. Meyer, with whom the author was in frequent communication before the former's death in 1912.

[16] For illustration, see Craig, *Op. cit.*, p. 199.

[17] Letter of Rizal to Meyer from Dapitan in *Epistolario Inedito, vide ut supra.*

[18] *Ibid.*

American scientists vied with one another in honoring Rizal, one of them Dr. Charles S. Banks, formerly connected with our local Bureau of Science and one of the most conspicuous entomologists of his day, who, finding a new species of mosquitoes from Negros island in 1906, named it *Rizali* after Rizal. It belongs to the genus *Aedes*, subgenus *Finlaya*.

Rizal was also familiar with the role of insects in the transmission of diseases. While Ross' discovery of the role of anopheline mosquitoes in the transmission of malaria was announced only in 1897, that of Don Carlos Finlay, the great Cuban pioneer, had, as far back as 1881, been announced to a skeptic world, his study of the *Aedes species* and its connection with the transmission of yellow fever. Rizal could not fail, therefore, to notice the influence of certain species of mosquitoes in the transmission of one of the commonest diseases in the country, malaria, and was conversant with the fact, moreover, that the decline of the island of Mindoro, one of the most prosperous in the Madjaphahit period of our history, was undoubtedly due to this plague. As late as 1912-1913, many of the malaria cases from Mindoro admitted at the Philippine General Hospital were of the cerebral type, which proved almost always invariably fatal, and this was also the most deterring causes of its development in recent years.[20] Later investigations by Manalang, Ejercito, Baisas, et al., have shown us that of some 20 species of anophelines, only one, the *Anopheles minimus* variety, *Flavirostris,* is, according to their findings, the main vector of the disease in the Philippines. Following the trend of his scientific endeavors, Rizal traced the life history of a most destructive coconut pest, the *Chalcosoma atlas,* the common *oang.* No doubt, as a child in his native Calamba, while playing in their spacious backyard, he noticed how this insect could burrow through the comparatively hard outer layer of the coconut trunk and in a few weeks found the tree withered, and dying.[21] In small plantations in

---

[19] From information furnished the author by Dr. Meyer in 1909.

[20] Personal observations of the author while on detail at the Philippine General Hospital, 1912-1913.

[21] Apo-ni-Dimas (Asuncion Lopez-Rizal Arguelles de Bantug), *Biography of*

Albay, this pest is combated by the crushed head of a garlic placed in the coconut crown. It is claimed that the taste and the odor combine to drive the insect away.[22] The common rice-cut-worm, the blight of growing rice plants, the *Leptocurisa acuta*, was the object of another special study.

Conchologist. It is, however, in local conchology that we find Rizal's most important and permanent contribution to natural history. Our extraordinary richness in variety and color has attracted the attention of many scientists visiting our shores, so much so that our region has been described as the "World's Paradise in Shells" ("El Paraiso de los Moluscos").[23] One of the first to make a collection and scientific study of the marine species was the Englishman Cuming, who visited the country in the early part of the 19th century, discovering many unknown species, and whose collection is today one of the prized lots of the British Museum. Rizal became fond of this study and his interest in the subject since his days as a medical student of the University of Santo Tomas was aroused by that comprehensive treatise *Curso de Historia Natural,* by Father Ramon Martinez Vigil, O.P., later to become Bishop of Oviedo.[24] Rizal in his enthusiasm even tried to write a formal treatise on shells, as might be deduced from an unfinished manuscript, the original of which, now lost, was with one of his nephews. He had written already on the *Cephalopods* of his collection and made a beginning on the *Gastropods,* when for some unexplained reasons, the manuscript ended abruptly.[25] He had gathered nearly 350 species, 346 to be more exact, as the catalog of his collection written in his own hand shows, and as the collection itself, now in the possession of one of the surviving sisters, attests. A set

---

Jose Rizal. 640 p. typescript, illus. with original photographs. One of the winning biographies of Rizal in the Commonwealth Literary Contest for 1939.

[22] Personal communication of Doña Josefa Fernandez Viuda de Onandia of Legaspi, Albay, owner of extensive coconut plantations in that province.

[23] Fr. Casto De Elera, O.P., *Catalogo Sistematico de Toda la Fauna de Filipinas* (Manila, 1895), in three large 8.° volumes.

[24] Fr. Ramon Martinez Vigil, O.P. was a former Professor in Natural History and Director of the Museum of the University of Santo Tomas, a noted writer on things Philippine and one of the glories of the Dominican Order, not only in the Philippines but also in Spain, where he served as Bishop of Oviedo. He was also an expert in ancient Philippine paleography.

[25] Jose Rizal, *Mis Estudios Sobre Conchologia,* Ms. 5" x 7" 1892-1894, covered 5 pages and was kept by his nephew, Dr. L. Lopez-Rizal.

of duplicates was sent to the Museum of the Ateneo, and Father Joaquin Añon, professor of Zoology and Curator of the Museum, esteemed it highly as it increased his shell collections. The classification of the rarer species was entrusted to either Father Sanchez, the beloved professor of the Ateneo, or to the local Spanish conchologist, Don Jose F. Cuadras. The still rarer species were sent to Spain for classification by specialists.[26]

Some of the more interesting varieties were the *Solicurtus filipinarum, Arca luzonica, Lucina filipinarum, Rissoma comingi,* and an unclassified bivalve from Talakilon near Dapitan.

More significant still to Philippine science was the finding of new species — as indicated on the labels of the specimens: *Species novum,* of which there are 3 or 4, still waiting to be definitely identified and properly classified.[27]

Other specimens were named after Father Sanchez and Sr. Cuadras, by the eminent Spanish specialist Hidalgo, to whom the specimens were sent for their scientific descriptions and final identifications.

Ichthyologist. Rizal in his varied undertakings was responsible for the introduction of the fishing industry in Dapitan, where the most primitive method of catching fish was employed before his time. He caused fish nets to be brought in the locality, like those commonly used in and around Manila Bay and in his native Laguna de Bay. He also introduced the construction of fish corrals, the use of which was fully unknown to the inhabitants of the place. In early mornings, he loved to watch the fisherman lift up their nets, and selecting the less common species and those with brilliant hues, he drew them on paper, writing at the same time a brief description and character of each and giving the local name. His ready pen must have caught the salient points of each species, because Dr. Albert Herre, formerly chief of the Fish Industry Division of our local Bureau of Science, was able to properly identify each and every one of the 38 species depicted and gave its scientific name.[28]

---

[26] Don Jose F. Cuadras, held a responsible position in the old Oficina de Montes of the Spanish Colonial Government in the Philippines and was the author of the *Catalog of the Spanish Government Shell Collection.*

[27] When I mentioned the fact, in the course of a conversation, to Dr. Leopoldo Faustino, then Assistant Director of our local Bureau of Science, and foremost authority on shells, that Rizal had, in his shell collection, some 3 or 4 species still unidentified, he told me that he would study the specimens and name one for Rizal, at least. Whether Dr. Faustino was able to realize his desire, I don't know, as soon thereafter he came down with the illness that finally brought him to his grave. At least, no publication on it has ever been published in any local scientific journal.

Anthropologist. In one of his letters to Doctor Meyer he mentioned the fact that the races of Mindanao would make an interesting subject for study. As he expressed it, he was anxious to regain his liberty so that he might be able to live for some time among the Subanons and Moros of Mindanao, and writing exultantly upon one occasion, he said, "I have a good collection of *craneo* for the study of local anthropology."[29] Rizal himself must have meditated on this subject long and well because of his frequent sad experiences among his Spanish classmates of the Ateneo, so that he formulated his conclusions as reported by his life-long friend, Prof. Ferdinand Blumentritt, on the differences of the races as follows:

(1) "The human races are different in their outward habits and in their skeletons but not as regards their psyche. They are possessed of the same passions and feel the same pains —the white, the yellow, the brown, and the black; it is only in the form of expression that they differ and this is not universal with any race of people, but changeable according to the different factors influencing them.

(2) "Races exist only for the anthropologist — for the student of life of the different peoples, there are only social layers. It is the work of the ethnologist to classify and give names to these layers. In the sense that we determine the heights of mountains by a study of their different layers, we likewise obtain similar results by studying the different social strata of the human species. As there are mountains that do not reach the highest levels, in like manner, there are peoples who have not attained the highest social strata. The lower ones are common to all peoples. In the ancient cultural regions of France and Germany, the great bulk of the people have the same

---

[28] At the request of the author, Dr. Albert Herre, who was furnished with photographic reproduction of the original fish drawings, made a thorough study of them and together with the scanty notes made by Dr. Rizal, was able to identify each and every one of the species depicted, writing moreover a short commentary on them and marveling at the ready pencil of the Great Malayan.

[29] Letter of Rizal to Dr. Meyer in *Epistolario Inedito, vide ut supra.*

intellectual level as the bulk of the Filipino people; it is only the skin, the dress and the language that differentiate them. While the mountains do not become higher, the people on the other hand can outgrow and attain the higher strata. This growth is not dependent solely upon the capacity of these people but upon the benevolence of destiny and other factors which are in part understandable.

(3) "When not only colonial authorities but also men of science maintain that there are races of limited intelligence that can never attain the level reached by the Europeans, the truth of the matter may be explained as follows:

"Superior intelligence, like riches, follows the same pattern. There are people who are rich and people who are poor; as there are individuals who are rich and individuals who are poor. A rich man who believes that he was born rich deceives himself; he came into the world as poor and naked as his own slave. What really happens is that he inherits the fortune which his parents had accumulated. I believe that intelligence can be inherited. People who under certain conditions were compelled to work intellectually, would naturally have their intelligence more developed, which, transmitted to their descendants, continue to increase it. European peoples are rich in intelligence, but they cannot claim, without deviating from the truth, that at the beginning they are already rich in 'intelligence'. They needed centuries of toils and of struggles, of favorable circumstances, the necessary liberty, favorable laws and just authority to transmit their intellectual riches to their descendants. Today the present intellectual people are so after a legitimate fruition of a long process of inheritance and struggle. History can attest to this: The ancient Romans did not have a better opinion of the Germans than that of the Spaniards of the Filipinos and when Tacitus praises them, he was following the same tendency to adulation as we find among the followers of Rousseau who believed their philosophico-political ideas in Tahiti realized.

(4) "The abject opinion that Europeans have of the colored races may be explained but cannot be excused. Rizal reasoned this out as follows: Weak men do not emigrate to foreign lands, only the energetic ones do, who not only bring with them from

their country of origin prejudice for the colored races but also the conviction that they are to govern them. If it is only known what very few white men know that the colored race is afraid of the brutality of the white, that alone would explain why the colored race in the works of white men are painted as debased when they cannot as a consequence reply with a printed answer. If it is moreover admitted that the colored race belongs to the lower social strata, by the same token, the judgment of a white man has the same value as that of an educated Filipino, traveling thru France and Germany, sizes up the Frenchmen and the Germans by the shepherds, servants and drivers he has met.

(5) "The misfortune of the colored race lies only in the color of his skin. In Europe there are many persons who have reached the highest positions and reaped topmost honors who are descendants of people from the lower strata of society. These are of two classes: The first become easily assimilated to their surroundings and nobody would flay on their faces their lowly origin as cause of shame, but on the contrary, they are highly regarded for being self-made men; the second are the upstarts who are laughed at and made fun of."[30]

Ethnologist. It was in Dapitan that he developed his ethnologic instincts and was a regular contributor to many European museums, but especially to that of the Royal Zoological and Anthropological Museum of Saxony at Dresden, where the specimens are preserved to this day.[31] Among the objects collected there were one instrument for venesection, one *barong,* one bronze platter, three wooden spoons, two wooden forks, etc.[32] As a folklorist, he published in the *Trubner's Records* his "Specimens of Tagalog Folklore," May, 1889, and "Two Eastern Fables," July, 1889, one of them being the widely-known popular tale of the "Monkey and the Turtle," which had been commented on favorably by scientists of world-wide renown, among them the Dutch scholar, H. Kern, who dwelt upon it in one of the sessions of the International Ethnological Congress held in Sweden in 1897. "La Etnografia de Mindanao" was another of the works of Blumentritt that was translated by Rizal from the original German. We should remember in this connection his "Sobre la Indolencia de los Filipinos" (The Indolence of the Filipinos), a forceful argument on the part of a much misunderstood people.

---

[30] F. Blumentritt, *Rizal y las Razas.* Con notas de J. P. Bantug, y una nueva traduccion en castellano del aleman original por Dn. Adolfo Spanielberg. The *Views of Dr. Rizal on the Differences of the Races* was first translated by Mr. Henry Bray, in his *Biography of Rizal* (Singapore, 1898). The original in German was written by Prof. Blumentritt and published in the *Illustrierte Zeitung* (January, 1897). *Revista Filipina de Medicine y Farmacia,* vol. 20, no. 6, June 1929.

[31] According to an information received by the author from Dr. Meyer before the first World War, 1914-1918, it appears that Saxony had neither in the first nor in the second World War, 1939-1945, been the scene of intense fighting and suffered less from Allied bombings.

[32] Austin Craig, *op. cit.* and reproduced on these pages.

Cartographer. As a cartographer he left us his translation of Blumentritt's "Amplification a Mi Mapa," the sketches of the Lake Bay Region and the Pacific Spheres of Influence, but what stamped him out as such was his work on the relief map of the Philippines in the town plaza of Dapitan, with the help of Padre Sanchez, who furnished him with the necessary instruments with the use of which he was familiar. He was an honor graduate from the Ateneo, with the title of "Agrimensor y Perito Tazador de Tierras," winning all the prizes offered for the subjects of topography, agriculture and drafting. Originally, it was planned to model the entire map of the Philippines in the plaza fronting the Catholic Church. The square was divided into eight parts, and for the purpose of arousing local interest in the project among his pupils, who carted the necessary clay and gravels, started with that of Mindanao and when completed, it showed the mountains and plains, the rivers and lakes, the coves and bays, and the great gulf of Davao, with all their details in such a way that even a casual observer who knows little about his geography would be able to identify the different mountains and valleys, the cultivated areas or the forested, the centers of population as well as the sites of the different *rancherias*. There, one would see Mt. Apo towering above all others in its solitary majesty. The map covers 20 square yards and the work was completed in two months. As Rizal had made original surveys and explorations, especially in the region of his exile, he was thus able to correct the existing errors in the map of the time. This map has been preserved and is being taken care of by the government as a memorial to the genius that molded it.[33]

---

[33] The author, in his trip to Dapitan way back in 1916, witnessed how the national government was taking care of what remained of Dr. Rizal's relics in the

Archaeologist. Even while under banishment, Rizal did not have an idle moment. When not attending to his patients or conducting his classes, he would go out boating for days at a time, exploring the coves and inlets of the region. He frequently made land excursions for the purpose of getting himself acquainted with the locality and studied the roaming bands of Subanons whose *rancheria* was within an easy travel from Dapitan. In one of these trips made by land, he interested his own guardian, Governor Don Ricardo Carnicero, and Fathers Sanchez and Obach to accompany him and explore the neighboring Lumanao Hill[34] With that thoroughness so characteristic of him, Rizal upon leaving the *poblacion* of Dapitan, noted the different kinds of vegetation that they found, the streams that they crossed and the different species of animals that they happened to meet. His notebook, which had been preserved with loving care by Father Sanchez, was replete with minute observations in this regard.

It is a historical fact that the cave of Lumanao was at one time the hiding place of Doña Maria Uray, daughter of the founder of Dapitan, Pagubayan, and herself the wife of Pedro Manook, the powerful chieftain of the Island of Bohol. Upon the death of her husband, Doña Maria went back to Dapitan with her children to live, but had to seek refuge in this cave, because she had repulsed the advances and thus gained the enmity of the powerful Sultan of Sulu, who sought her hand in her widowhood. The approach to the cave was defended by a stone wall dating back to pre-Spanish days, and the top of the hill, high and forbidding, was apparently an old burial ground of the first Catholic converts, as the explorers, upon slight digging, retrieved sherds of ancient Chinese porcelain, dating back to early Ming times, and an old bronze medal, oval-shaped, showing in high relief on the obverse side, the Virgin Mary, seated, and the Child Jesus upon her lap, with another child in front standing, probably St. John. On the reverse side is the image of St. Francis of Assisi on his knees, in front of a temple. They likewise found

---

place, although he cannot condemn too strongly the fact that the local authorities permitted the wreckling of the old government house where Rizal lived for several weeks during his early stay in Dapitan, and substituted it with the present prosaic concrete building which housed the Rizal Memorial Hospital.

[34] Reproduction of the sketch in Rizal's Notebook, also in Craig's *Lineage, Life* and *Labors.*

a gold ring, crudely made, with a small setting of ruby. When the noted American archaeologist from the University of Michigan, Dr. Carl Guthe, made excavations at this site some 25 odd years ago, he discovered by careful sieving a number of pieces of jewelry, wrought in gold, chiefly made in the form of beads, and our own findings shortly before that time corroborate fully the genuineness of the finds of Doctor Rizal and his companions.[35]

Sanitary Engineer. Rizal's positive contribution in the field of public health was undoubtedly the construction of a water works system of the gravity type. He manufactured bricks and even invented a machine that turned out 6,000 pieces a day. To collect additional materials for his dam, he suspended a piece of wood on the branch of a *mango* tree and challenged his pupils, some 20 in number, to try their skill by striking it with a stone from a certain distance, and those that hit the bull'e-eye were given prizes in the form of cigarettes which were not intended to be smoked but were exchanged with bullets, which were used in their hunting expeditions.[36] In this way and without much urging, he secured the necessary materials for his dam, and for cement they burnt shells collected from wide shores of Dapitan. The outflow served to fill a swimming tank. The water was conducted along open canals lined with the fluted tiles from ruined house tops and piped to his house thru old empty terracota gin bottles (with the necks off) and bamboo joints. At a convenient distance from the *poblacion,* he built an artistic public fountain, reminiscent of those put up in Manila in 1880, with a base of cemented bricks, the water flowing out from the open mouth of a lion's head which Rizal had fashioned out of clay. Lack of civic-mindedness and little thought for the preservation of public monuments were greatly responsible for its destruction by mercenary hands years later.[37]

---

[35] Dr. Carl Guthe was commissioned by the University of Michigan to make archaeological explorations in the Philippines, no doubt inspired by the work of that other scholar, Dean C. Worcester, for many years Secretary of the Interior of the Philippine Commission, and who, in 1889 made a scientific tour especially of the southern Philippines and was thus able to furnish his government with valuable information, when as a result of the Spanish-American war, it came suddenly into possession of the Philippines.

[36] Personal communication of Doña Trinidad Rizal.

[37] This public fountain was already destroyed when the author visited Dapitan in 1916, and according to information, gathered there in the locality, it was used

Mr. F. Cameron, an American engineer of the then Department of Mindanao and Sulu, who visited Dapitan in the early days of American occupation, still found the system almost intact, and was loud in his praise of the genius of Rizal, who, with the scanty means at his command, was able to construct a practical water system, the second ever to be built in the islands, scarcely 10 years after the first.

Physician-specialist. As physician-specialist, his first concern was to operate on his mother whose eyesight was then rapidly failing, due to a double cataract that was developing. The first and preliminary operation[38] was done in Hongkong where, late in 1891, he set up a private practice, announcing himself as an oculist and at the same time had a card printed in Chinese as if catering to those nationals who, then as now, constitute the bulk of the island's population. At Dapitan a second and final operation was performed restoring completely his mother's eyesight, although it almost ended disastrously as the old lady, ignoring all instructions to the contrary, untimely removed the bandages from her eyes, which led the son to exclaim: "Now I understand why physicians should not treat those of their kin."[39] In Hongkong, he built a good-sized practice, while in Dapitan he would not charge a cent to those living in the locality. His beneficiaries were legion who remembered him with pride and with gratitude in after years. So many patients in fact went to his solitary place of exile that he had to build a small hospital to accommodate those who came from afar.

His patients included several foreigners from abroad. In keeping with the best traditions of the profession, from Hipocrates down, he even gave free medicines to those who could not afford to pay for them. A prescription of his, still extant, has

---

for target practice by a detachment of Philippine Scouts which was stationed there shortly before.

[38] There is some confusion among the biographers of Rizal regarding this point. The following quotation will, it is hoped, make it clear: "Si mi madre recibe el par de ante-ojos para sus ojos, que ponga un papel para el cristal del ojo derecho: que cuando yo vuelva ya se lo operare para que tenga ambos bien claritos"—Letter to his brother and sisters dated at Manila, July 16, 1892, on the eve of his sailing to Dapitan. *Epistolario Rizalino,* vol. 5, part ii, p. 657. At Hong Kong, therefore, only one eye was operated, the left.

[39] Letter of Rizal to Manuel T. Hidalgo, in *Cartas Familiares,* edited by Don Epifanio de los Santos Cristobal (Manila, Imprenta Cultura Filipina, 1909).

the additional notation "A mi cuenta." (Chargeable to my account.)[40] And yet after doing so much charity work, he was able to accumulate a small capital from his fees, that enabled him to pay for a lighting system in the town of Dapitan which had none at the time. For this purpose he donated the sum of P500 which he received as fees from an Englishman.[41] He gave funds, besides for opening new streets and a public plaza, planted with flowering shrubs and provided with iron benches for the convenience of the public.[42] Rizal was true to his dictum that "medicine is one of the most humanitarian of the professions,[43] and yet at one time, he almost abandoned his practice, because he was unable, with the scanty resources at his command, to save a case of placenta praevia.[44]

As an oculist he became the wonder of the people wherever he went, and many an onlooker marveled at his deft fingers, which with simple scissors, he would operate in no time on the cross-eyed.[45] Never were the requirements of a good surgeon more appropriately applied than in the case of Rizal, whose eyes were those of an eagle whose heart was that of a lion and whose fingers were those of a lady.

Even during his exile in Dapitan, Rizal's constant aim was the progress of his countrymen, and so it was not difficult to explain why he branched out into so many activities. As he himself had said, writing to Father Pastells: "He vislumbrado un poco de luz y creo deber enseñarselo a mis paisanos." (I saw some light and I believe it my duty to show it to my countrymen.) ; and again "Si en vez debil *caña* hubiera sido solido *molave,* mejor servicio habria podido prestar," (If instead of being the light

---

[40] Formerly in the collection of Dr. L. Lopez-Rizal.

[41] J. P. Bantug. "Rizal el Apostol de la Sanidad Publica en Filipinas," *Rev. Fil. de Med. y Farm.* vol. 6, pp. 28-30, Jan., 1915.

[42] Don Ricardo Carnicero, Politico-Military Governor of the District of Dapitan, it was, who ordered the iron benches from Manila at the request of Rizal.

[43] Letter of Rizal to his brother-in-law, Manuel T. Hidalgo, from Dapitan and quoted in the author's "Rizal's contribution to science," Rev. *Fil. de Med. y Farm.*, vol. 21, no. 6, June, 1930.

[44] L. Lopez-Rizal, "Rizal Medico," Editorial in *Rev. Fil. de Med. y Farm.*, vol. 18, no. 6, June, 1927.

[45] Personal communication of Dr. L. Lopez-Rizal.

bamboo, I had been the solid *molave,* I would have rendered a better service.)[46]

Despite his crowded days, Rizal still longed for the active intellectual life of Europe, as he repeatedly wrote to his friends. But here at least, he was free from all political agitations, although active in every sense of the world. As he expressed it upon one occasion, writing to his life-long friend, Professor Blumentritt, in his own Queen's English, "My life now is quiet, peaceful, retired, and without glory, but I think it is useful too."[47]

Rizal's versatility of mind had shown itself even in his last moments, when writing his swan-song, the saddest, sweetest, most soul-stirring poem ever penned, from which we quote from the recent translation of the notable youthful writer, Mr. Godofredo Jacinto, who seems to have caught the spirit of the Spanish original:

> Then it matters not if into oblivion I'm brought:
> Beneath thy sky, across thy vales, I'll sweep.
> To thee, I'll be a limpid, resounding note
> And fragrance, light, color, song, sigh, and truth,
> Ever repeating the faith with thee I keep.

Did Rizal in these lines foresee the wonderful discoveries in the ether that followed soon after his death? And how about his theory on interplanetary communication which he transmitted to one of the two Jesuit Fathers accompanying him just a few minutes before undertaking the death-march to face the firing squad that was waiting for him at the Luneta.[48]

---

[46] Letter of Rizal to P. Pablo Pastells, S.J., at that time Superior of the Jesuit Mission in the Philippines. The correspondence between Rizal and P. Pastells was lengthy and maintained for over a year, dealt mainly on philosophico-religious subjects, because Rizal had so chose, saying: "Hace muy bien V. R. en ceñirse en su carta solo a la cuestion filosofico-religiosa dejando la politica para mas adelante: yo le pediria que la reservase *ad kalendas graecas.* El asunto es muy delicado y no es para tocado en las condiciones en que me encuentro como V. R. podra comprender. Sin libertad, una idea algo independiente seria provocativa, y otra afectuosa seria considerada como bajeza o adulacion, y no puedo ser ni provocador, ni bajo, ni adulador. La politica, para que se pueda tratar luminosamente y produzca resultados, necesita a mi ver, dilatadas esferas de libertad."—*Epistolario Rizalino,* vol. 4, p. 62.

[47] Letter of Rizal to Professor Blumentritt, reproduced in facsimile in Craig's of which I had a photographic copy, showing how easily Rizal could switch from one language to another—no less than four different in the letter, done purposely to annoy his jailers who would scrutinize his every letter to members of his family and to his friends in Europe. The Spaniards in the Philippines at that time, did not possess more than one or two languages, besides their own, and consequently the letter had to be sent from one person to another.

But let us not look up to Rizal as a born superman. If he had attained such heights, he did so by dint of hard work and continued efforts. As he himself had written, "Knowledge is the heritage of mankind, but only the courageous inherit it," and again, "There are ten factors of success: one is *work,* the other nine are more *work.*"[49]

---

[48] Pio Pi, S.J., *La Muerte Cristiana del Dr. Rizal,* (Manila, 1909).

[49] Bureau of Education, Bulletin No. 7, series 1946.

History and Significance of June 12*

Esteban A. de Ocampo

WE ARE MET TODAY TO celebrate the 12th day of June and thus commemorate the true birth of the Filipino nation. It is but fitting and proper that once a year we pause from our daily labors and turn our thoughts to the meaning and significance of this historic day in our history In so doing we voluntarily and spontaneously affirm and confirm the noble and imperishable principles for which our great heroes and martyrs and their loyal followers unselfishly sacrificed their precious lives and fortunes. A good number of them did not live to see the day of our national emancipation nor to enjoy the blessings of liberty, freedom, and democracy that we now experience as citizens of our Republic. On this day of fulfillment and jubilation, it is therefore our bounden duty to honor and remember our patriotic forbears, bearing in mind what Mabini and Rizal said about them. The Sublime Paralytic stated: "It matters not whether we die in the middle or at the end of the wearisome journey, the future generations who would pray over our graves would shed for us no bitter tears of reproach but tears of love and gratitude." And the Great Malayan wrote in his immortal *Noli Me Tangere*: "I die without seeing the dawn over my native land! You, who have it to see, welcome it — and forget not those who have fallen during the night!"

I am glad to note that the theme of this year's celebration is "Our Continuing Struggle for Freedom and Sovereignty." We are, by nature and tradition a liberty-loving people. The pages of our history are replete with revolts, uprisings, mutinies, insurrections, and rebellions of our ancestors in order to free themselves from injustices, abuses, vexations, discriminations, and oppressions of our conquerors, whether Spanish or Japanese. To borrow Sir Winston Churchill's phrase, our people have shed much "blood, sweat, and tears" in their fight for human freedoms and national dignity.

---

* Speech delivered at the Quezon City Hall, Quezon City, on the occasion of Philippine Independence Day, June 12, 1967.

Unlike the American people, we have on record more than one independence proclamation for our nation. The first one was made in the cave of Pamitinan, Montalban, Rizal province, on Good Friday, April 12, 1895, when Andres Bonifacio, in the presence of some Katipunan leaders, wrote with trembling hands on the walls of said cave the words: "Long Live Philippine Independence!"[1] The next declaration of our national emancipation was effected in Balintawak, Rizal, on August 23, 1896, just a few days after the discovery of the Katipunan society by the Spanish authorities. On that day *Supremo* Bonifacio dramatically tore his cedula certificate to pieces and then shouted: "Long Live Philippine Independence!" His fellow *Katipuneros,* numbering about 1,000, also tore their cedulas and echoed the cry of their leader. The third time when the right of our people to statehood was asserted occurred in Kawit, Cavite, on October 31, 1896. In two decrees addressed to the Filipinos on that day, General Emilio Aguinaldo exhorted his countrymen, thus:

> Filipinos! . . . the time has come for us to shed blood in order to win our right to freedom. Let us march under the Flag of the Revolution whose watchwords are Liberty, Equality, and Fraternity![2]
>
> The Revolutionary Committee calls on all Filipino citizens, lovers of their native land, to rise up in arms, to proclaim the liberty and independence of the Philippines as ours by right and justice, and to acknowledge the authority of the new Government of the revolution built on the blood of her heroic sons.[3]

The fourth proclamation of our liberation from Spanish rule was also made in Kawit on June 12, 1898. This is the day that the entire nation has been commemorating since 1962. More on this day will be discussed later.

---

[1] Teodoro A. Agoncillo, *The Revolt of the Masses,* 1965, pp. 70-71; Teodoro M. Kalaw. *The Philippine Revolution,* 1925, p. 13.

[2] *Ibid.,* p. 38; Agoncillo, *Op. cit.,* p. 388.

[3] Kalaw, *Op. cit.,* p. 39; Agoncillo, *Op. cit.,* p. 386-387.

The fifth time our independence was announced took place in Manila on October 14, 1943 during the Japanese occupation. The pertinent portion of that document reads:

> The Filipino people, through the Preparatory Commission for Philippine Independence, invoking the aid of Divine Providence, and the hallowed spirits of Filipino patriots and martyrs who gave their lives for the freedom of their fatherland, hereby proclaim to the world that they are, as of right they ought to be, a free and independent nation; that they no longer owe allegiance to any foreign nation; that henceforth they shall exercise all the powers and enjoy all the privileges to which they are entitled as a free and independent state; and that for the defense of their territorial integrity and the preservation of their independent existence, they pledge their fortune, their lives, and their sacred honor.[4]

The sixth and last time our independence was proclaimed was witnessed on the Luneta, Manila, on July 4, 1946. This day was commemorated as Independence Day every year until 1961.

From the time President Macapagal made a bold decision in 1962 to change our Independence Day anniversary to the present, not a few among our leaders have been questioning the wisdom of that action. They claim that the change was illegal, unconstitutional, and unhistorical.[5]

As I have just enumerated, we have had six instances when the independence of our country was announced to the world. Now, you may raise the question: Which proclamation of our independence should the Filipinos commemorate permanently. The first announcement in the Pamitinan Cave in 1895 was made informally and on the spur of the moment by Bonifacio and a handful of *Katipuneros*. The second one in Balintawak was uttered by the *Supremo* in a fit of patriotic fervor and was not committed to writing. The third announcement contained in the two decrees of Aguinaldo of October 31, 1896, lacks solemnity and force, for his decrees were aimed principally in exhorting the Filipinos to fight the Spanish forces until independence could be achieved. The fifth proclamation in October, 1943, during the Japanese occupation of our country was not taken seriously by the overwhelming majority of our people. Even the Philippine

---

[4] Agoncillo, *The Fateful Years,* 1965, vol. ii, p. 999.

[5] Luis Serrano, "Unconstitutional, historically improper," in *The Manila Times,* June 12. 1966, pp. 14-A, 15-A.

Republic which was inaugurated on the same day was a creation and a puppet of the Imperial Japanese Forces.

As for the sixth and last time our independence was proclaimed on July 4, 1946, it was not the Filipino people but President Truman of America who made the proclamation. The pertinent portion of that document is as follows:

> . . . I, Harry S. Truman, President of the United States of America, acting under and by virtue of the authority vested in me by the aforesaid Act (Tydings-McDuffie Law—O.) of Congress, do proclaim that . . . the United States of America hereby *withdraws and surrenders* all rights of possession, supervision, jurisdiction, control or sovereignty now existing and exercised by the United States of America in and over the territory and people of the Philippines and on behalf of the United States of America *I do hereby recognize* (*not DECLARE—O.*) *the independence of the Philippines* as a separate and self-governing nation and acknowledge the authority and control over the same of the Government instituted by the people thereof under the constitution now in force . . .[6] (*Underscoring supplied*).

It is crystal clear therefore that Philippine Independence was not declared or proclaimed on July 4, 1946; what was done on that memorable day was simply for President Truman to proclaim two things: (1) the withdrawal of American sovereignty over the territory and people of this country, and (2) the recognition of Philippine independence. In the words of General Aguinaldo: "*Ibinalik ó isinauli lamang ng Amerika ang Kalayaang inagaw nila sa atin noong taong 1899.* That the Americans in 1898 knew that the Filipinos had already proclaimed their independence on June 12 of that year could not be disputed nor denied because General Aguinaldo sent an invitation to Admiral George Dewey to attend the ceremonies. The latter excused himself and sent his secretary instead.

Immediately before the Senate approval of the bill which subsequently became Republic Act No. 4166 — An Act Changing The Date Of Philippine Independence Day From July Four To June Twelve, And Declaring July Four As Philippine Republic Day — Senator Camilo Osias who at first opposed the bill made these remarks:

> I am compelled to make a slight rectification. Neither did President Truman proclaim the independence of the Philippines nor did the

---

[6] Mauro Garcia, editor, 50 *Years of Philippine Autonomy,* 1966, p. 133.

> Independence Act proclaim it. All that either did was to recognize the independence of the Philippine Islands. I have here Section 10 of the Independence Law and, modesty aside I was very careful to see to it that the wording, the phraseology, was not for the United States to have *granted* or *given* independence to the Philippines. The law *recognizes* the independence of the Philippines and, therefore, it does not discredit the Filipino nor the American people.[7]

On the same occasion Senator Ambrosio Padilla stated that the bill to be approved would

> set aright what has been considered a wrong because the Truman Proclamation has been considered as a notorious document in international law for proclaiming the independence of the Philippines when by tradition and by history the only ones that can proclaim the independence of a country are the people of that country.

Continuing, he said:

> The Truman Proclamation is wrong because in the Tydings-McDuffie Law, it only provided that upon the coming of the tenth year from the inauguration of the Commonwealth, the United States shall withdraw its sovereignty from the Philippines and relinquish all the naval and military reservations except those that may by mutual agreement be retained, and recognize the Philippine independence. It did not say in the Tydings-McDuffie Law that the American government or the American people will proclaim the independence of the people of this country. The independence of this country was proclaimed by the Filipinos themselves on June 12, 1898 and, therefore, this conference report historically puts on record what should be and should have been really the fact that the Filipino people themselves proclaimed their independence, and there was no necessity for President Truman, in the name of the American people, to proclaim our independence because we have proclaimed that way back on June 12, 1898.[8]

Having shown that the five announcements of Philippine independence are not very desirable, for the simple reason that they were not done by the Filipinos themselves in the exercise of their voluntary, spontaneous, deliberate, solemn and sovereign will, it is therefore fitting and proper that we should commemorate June 12 of each year as our Independence Day because it does not suffer from the defects of the other pronouncements.

---

[7] Senator Camilo Osias, *July 4: The true and correct date for Philippine Independence,* 1964, p. 52.

[8] *Ibid.,* pp. 51-52.

THE JUNE 12 PROCLAMATION

The June 12 Independence Proclamation was not done on the spur of the moment.

> The act was premeditated and was publicly announced in a circular of June 5, which set aside the twelfth day of the month for the proclamation 'before the Filipino people and the civilized nations' of 'the independence of this country'.[9]

Historian Teodoro A. Agoncillo says that by the first week of June, 1898, General Aguinaldo had been convinced of the wisdom of declaring Philippine independence, believing that

> such a move would be of tremendous propaganda value for the new government and would inspire the people to fight harder against the Spaniards and rally to the flag of the independent nation.[10]

The June 12 Independence Declaration was made in the most solemn and serious manner because those who proclaimed our independence not only invoked Almighty God as witness of the honesty of their intentions but also hoped for the protection of Divine Providence.

The June 12 Independence Announcement was not the expression of the will of just one Filipino leader, as was the case of the earlier independence proclamations, but of the unwavering volition and desire "of the inhabitants of all these Philippine Islands."[11] That immortal document was signed by 97 Filipinos and one American army officer, whereas the American Declaration of Independence of 1776 had the signatures of only 56 persons.

Our June 12 Independence Proclamation, like its American counterpart, also enumerates the causes that impelled the Filipinos to completely sever and annull their political connection with the mother country — Spain. Unlike its American counterpart, however, our Independence Proclamation conferred upon General Aguinaldo "all the powers necessary to discharge properly the duties of the government" and also decreed the use of what is now our flag.

---

[9] Leandro H. Fernandez, *The Philippine Republic,* 1962, p. 65.

[10] Agoncillo, *Malolos: The Crisis of the Republic,* 1960, pp. 222-223.

[11] *Act of Proclamation of Independence of the Filipino People* (Manila: Phil. Historical Association, 1966), p. 5; Garcia, *Op. Cit.,* p. 205.

At this juncture allow me to read the most important portion of the June 12 Proclamation of Philippine Independence:

> . . . And summoning as witness of the honesty of our intentions, the Supreme Judge of the Universe, and under the protection of the mighty and humanitarian nation, North American, we proclaim and solemnly declare, in the name and by the authority of the inhabitants of all these Philippine Islands that they are and have the right to be free and independent; that they be free from all obedience to the crown of Spain; that every political tie between the two is and must be completely severed and annulled; and that, like all free and independent states, they have complete authority to declare war, make peace, establish commercial treaties, enter into alliances, regulate commerce, and execute all other acts and things incumbent upon independent states. Having firm confidence in the protection of Divine Providence, we guarantee for the support of this declaration our lives, fortunes, and the most sacred that we have, honor . . .[12]

I said a while ago that there are still some of our countrymen who question the wisdom and propriety of changing our Independence Day commemoration from July 4 to June 12. What reasons and motivations must have prompted both President Macapagal in May 1962 to issue Proclamation No. 28, and the Congress of the Philippines in August 1964 to enact Republic Act No. 4166, moving the date of our Independence Day to June 12? To answer this question satisfactorily, a brief explanation is in order.

Before the Second World War, General Aguinaldo and his fellow veterans of the Revolution annually observed June 12 as Philippine Independence Day in Kawit, Cavite, with the highest officials and prominent citizens of the land as honored guests. In 1940, for the first time, the General and his old comrades-in-arms succeeded in commemorating that glorious day with a parade and program in Manila, with Commonwealth President Manuel L. Quezon as the Guest of Honor and Speaker of the occasion. In the course of his speech Quezon revealed that General Aguinaldo had asked him to declare June 12 an official holiday. In reply, Quezon said: "I am not the National Assembly but as long as I am President, I will make this day an official holiday by executive order . . ."[13]

---

[12] *Loc. cit., Act of Proclamation of Independence . . .*, p. 5.

[13] "Quezon Pledges Friendship with Aguinaldo," in *The Tribune,* June 13, 1940, p. 14.

After the Second World War the initiative in the campaign to change our Independence Day anniversary was taken by Professor Gabriel F. Fabella, retired professor of history of the University of the Philippines and former assemblyman from Romblon. Under his able, persistent, and inspiring leadership, the Philippine Historical Association on March 24, 1960, unanimously approved a "Resolution petitioning the President and the Congress of the Philippines to Adopt and Declare June 12 of every year as 'Independence Day' for the Republic of the Philippine." This humble speaker happened to be the unworthy President of the Philippine Historical Association that year; hence his signature appears on that resolution. Copies of this document were furnished President Carlos P. Garcia, Vice-President Diosdado Macapagal, all members of the two houses of the Congress of the Philippines, as well as the leaders of civic and patriotic organizations, and also the editors and columnists of the metropolitan newspapers and periodicals. General Aguinaldo who was duly informed of our campaign extended to us his full, unconditional, and enthusiastic support. Former Congressman Ramon Mitra, Sr. of the Mountain Province, who was an intimate friend of the General, was the principal sponsor of the bill (H. No. 3213) in the House of Representatives to change the date of Philippine Independence Day from July 4 to June 12. The rest is now a matter of history.

The reasons advanced by the Philippine Historical Association in the afore-mentioned "Resolution" were the following:

1. The choice of July 4 as Independence Day for the Filipinos was made by the Congress of the United States of America and not by the Filipino people, who should have been given the opportunity to exercise their prerogative of fixing and declaring the date of their glorious emancipation;

2. It is the essence of political sovereignty that it be asserted and declared by the people themselves, said sovereignty commencing to be operative in full force and vigor from the date of such declaration of independence and not from the date of recognition thereof;

3. As established by precedent in the United States of America, the date of the declaration of her independence (July 4 — O.), not its recognition by England on September

3, 1783, has been adopted (and commemorated — O.) by that great Nation as her "Independence Day";

4. In the archives of the Philippines there exists no other document attesting the voluntary and spontaneous declaration of independence made by the Filipinos except the one proclaimed by General Aguinaldo in Kawit, Cavite, on June 12, 1898 and which was subsequently ratified solemnly by the Revolutionary Congress at Malolos, Bulacan, on September 29, 1898;

5. At present (1960—O.) the Philippine Independence Day celebration coincides with that of the United States of America on July 4, and considering that by reason of the prestige, wealth, and power of the great American Nation the Philippine Independence Anniversary abroad is overwhelmingly overshadowed in all respects by the American Independence Day Anniversary and is not given by the foreigners the importance that it deserves as a significant milestone in the annals of Philippine history so much so that many foreigners have even taken the coincidence to mean the subservience of the Filipinos to the United States of America; and

6. There is an urgent and imperative need of rectifying the present practice of the Filipinos of observing and celebrating their "Independence Day" on July 4 of every year, which is not the correct historical date of their "Declaration of Independence" but that it is merely the date of its recognition by the United States of America.[14]

In his "Memoirs" published early this year, former President Macapagal offered the following explanation why he changed our Philippine Independence Day Anniversary from July 4 to June 12:*

When I was a congressman I had formed the opinion that July 4 is not the proper independence day for Filipinos and should be changed to

---

[14] *Historical Bulletin* of the Philippine Historical Association, vol. 6, no. 2 (June, 1962), pp. 227-228.

* It was reported that when General Aguinaldo first heard the good news, he was able to rise from his wheel-chair caused by supreme ecstasy and thanked God for hearing his prayers at last. Later, he donated his Kawit lot and mansion to our Republic as a manifestation of his deep gratitude for making June 12 as Philippine Independence Day.

June 12 when General Emilio Aguinaldo proclaimed the independence of the Philippines in Kawit, Cavite, in 1898.

Having served in the foreign service, I noted that the celebration of a common independence day on July 4 caused considerable inconvenience. The American celebration dwarfed that of the Philippines. As if to compound the irony, the celebration of Philippine subjection to and dependence on the United States served to perpetuate unpleasant memories.

I felt, too, that July 4 was not inspiring enough for the Filipino youth since it recalled the peaceful independence missions to the United States. The celebration of independence day on June 12, on the other hand, would be a greater inspiration to the youth who would consequently recall the heroes of the revolution against Spain and their acts of sublime heroism and martyrdom. These acts compare favorably with those of the heroes of other nations.

x x x x x x x x x x x

The historical fact was that the Filipinos proclaimed their independence from foreign rule on June 12. Even the national anthem and the Filipino flag** which was essential features in the birth of a nation were played and displayed respectively at the independence proclamation in Kawit.[15]

Now, we come to the significance of the twelfth of June. Speaking metaphorically, I would like to believe that General Aguinaldo and his fellow-nation builders, sixty-nine years ago today, planted the Tree of Freedom and Democracy on the land belonging to Mother Filipinas, and that since then each succeeding generation of Filipinos has carefully and zealously tended and guarded this growing tree, whose beautiful flowers and luscious fruits are reserved for us and our descendants to reap and enjoy. It is therefore incumbent upon each and every one of us Filipinos to see to it that this Tree of Freedom and Democracy is always protected from its deadly enemies—the droughts of indifference, the pests of nepotism, graft, corruption, and subversion, and the tempests of rebellion and foreign aggression. The blessings of Freedom and Democracy that we are now en-

---

** Concerning the national flag and anthem. The "Stars and Stripes" of the U.S. was officially adopted by the Congress on June 14, 1777, which was almost a year after the American Declaration of Independence on July 4, 1776, while the American national anthem (commonly known as the "Star-Spangled Banner") was adopted by the U.S. Congress only in 1931. In our case, both the national hymn and the Filipino flag were officially adopted during the solemn ceremonies of the proclamation of our independence at Kawit, Cavite, on June 12, 1898.

[15] Diosdado Macapagal, "The Macapagal Memoirs". in *The Manila Times,* January 28, 1967, pp. 1-A, 18-A.

joying have not come down to us on a golden platter and *gratis et amore*, but have been the outcome of many sanguinary battles such as those fought in Mactan, Bohol, Tirad Pass, Bataan, Corregidor, Besang Pass, and many others. Rizal was certainly right when he wrote to his fellow reformers in 1898: "Liberty is a woman who grants her favors only to the brave. Enslaved peoples have to suffer much to win her and those who abuse her lose her. Liberty is not obtained *bobilis bobilis* (without pain or merit) nor is it granted *gratis et amore*."[16]

Secretary Carlos P. Romulo, Chairman of this year's Committee on Independence Day Celebrations, has this to say concerning the significance and relevance of June 12:

> Philippine Independence was a realization of a long and continuous historical process. It was not a sudden achievement, nor was it a mere benevolent endowment of retreating despotism. It was the result of struggle, not merely in the political realm, but also in the realm of culture, of economics, and of the mind. More properly, it was the creation of a community of people, committed to a common memory and the pursuit of a destiny distinctly their own.
>
> To commemorate our Independence Day, therefore, is to affirm the struggle that made it possible; it means continuing the process that made it real, which also means dedicating ourselves to those responsibilities that can make it vital and permanent.
>
> To do so implies a renewal of commitment to the central reality of man, to those values and principles that invest him with dignity, stature, and opportunity. It demands nothing less than fighting for this or that cause that enables him to define his greatness.
>
> The Declaration of Philippine Independence on June 12, 1898 holds these principles to be true and inalienable: that man should be free to express his conscience and to seek his opportunity; that the pursuit of his individual destiny requires a condition of sovereign national selfhood; that governments are instituted among men deriving their just consent from the governed, and that all these truths are his to exercise, assert, and defend as a matter of right and imperative as a human entity.[17]

Chief Justice Roberto Concepcion of our Supreme Court wrote:

> On the Anniversary of Philippine Independence, which we celebrate amid the turbulence of modern Asia, when democratic institutions and

---

[16] Jose Rizal's letter to the members of *La Solidaridad*, dated at Paris, April 2, 1889, in *Rizal's Correspondence with Fellow Reformists*, 1963, p. 314.

[17] *Our Continuing Struggle for Freedom and Sovereignty* (Independence Day Souvenir Program, June 12, 1967)

> processes throughout the world are facing a crucial test, it is most fitting to rededicate ourselves to the task of bolstering up the Regime of Justice, especially Social Justice, ordained in the Philippine Constitution for, without such regime, we shall not truly enjoy "the blessings of independence" envisioned in the Preamble of our Fundamental Law, and independence itself would be no more than an empty posture.[18]

Vice President Fernando Lopez gives this message to our people for this year's Independence Day observance:

> The significance of this day not only stands as a reminder of the great sacrifice made by that brave band of men 69 years ago, but also serves as an expression of our national spirit to keep aglow our constant faith in Democracy. May we preserve for the generations yet unborn, the democratic freedoms that we now enjoy.[19]

And last but not the least, President Ferdinand Marcos gives us his version of the significance of the twelfth of June, thus:

> This is not only a day of commemoration: it is also a day of renewal.
>
> We commemorate June 12 as the first united action of the Filipino people to achieve their common aspiration for dignity and freedom. But we also renew our commitment to this achievement, for dignity and freedom entail the obligation to uphold and preserve them through the vicissitudes of history.
>
> In this sense, we earn our national dignity, our national freedom from day to day. And we deserve them through our capacity for national discipline.
>
> On this day, therefore, let all Filipinos resolve to be worthy heirs of a great tradition, a tradition that offers one's best effort — and even life itself — to the greatness of our nation.[20]

That is all, my friends. Thank you very much.

---

[18], [19], [20] *Ibid.*

The Filipino Family*

Rafael Palma

IN THE LONG COURSE of their contact with Spanish civilization Filipinos have been radically influenced respecting religion and government, but in the domain of the family fundamental characteristics of their own have persisted with but little change. The subordination of the members to the family welfare, the relative liberty of the woman in her relations with her husband, and the extension of paternal responsibility to remote lines of consanguinity and affinity have subsisted unaltered, with but the lightest modifications.

The change of religion and of government, it may be said, brought no material alterations in the Filipino family. Aside from the natural feeling of irritation that the change of religion and political status evoked, this effected no perturbation in the conduct of the family. Partly because Filipinos' religious beliefs had not been formalized enough to make the people defend them tenaciously, and partly because the new doctrine and practices were not fundamentally dissimilar from the old, the Spanish missionaries had no great difficulty in introducing the Catholic faith among Filipinos. The rajahs and other political chiefs were the first converts, in a society where the chief's example was commonly followed by the subject, and the extension of Catholicism therefore made rapid and extraordinary progress.

This wrought no fatal consequences in the Filipino family, notwithstanding the rigor with which venerated idols were destroyed. The reason is, the destruction was not complete. The conception of *Bathala Maycapal* metamorphosed into belief in the Christian God, Creator of heaven and earth; the hierarchy of the saints of the Roman calendar and the familiar idols of the Filipinos were themselves supplanted by wooden and plaster images, rosaries, crucifixes and pious books that left Filipinos free to adhere to old idolatrous beliefs in the depth of their consciousness without outward practice of their pagan cults. But even in its practices, the new religion differed little from the old. In cases of death and illness, for example, Filipinos were taught to avail themselves of the mass to effect the salvation of the soul.

---

* Reprinted from the *American Chamber of Commerce Journal,* v. xxi, no. 3 (March 1941), p. 12-13, 38; no. 4 (April 1941), p. 13, 28, 30, 31.

What we have said concerning religion may also be said of government. The Spaniards' conceptions relative to society and politics differed little from what they found Filipinos practicing. The innovators had an aristocratic military class, so had the Filipinos; and like the Filipinos, the Spaniards divided society below the military aristocracy into plebes and slaves. In short, the Spaniards found the Filipinos' social and political regimen of a pattern with their own, there was no need to modify it.

In common with the other peoples of the Orient, the Filipino family's sense of solidarity constituted veritable union. The debts of parents were transmitted and had to be paid by their children, failure to pay entailing slavery, and punishment falling not merely on the person culpable, but also on his family. Filipino fathers exercised absolute authority over their children, whom they educated in filial piety; this was not a work of Catholicism, but a continuation of the ancient culture Filipinos inherited from their ancestors.

One of the most notable aspects of family culture among Filipinos is the position of relative freedom always enjoyed by the woman within the precincts of the home. It is often said that woman's place in Filipino life has been elevated by Christianity. It is indeed elevated, but Christianity had little to do with it; the Filipino woman was less subordinated and more independent of her husband's will prior to Christianity's advent in the Philippines. The truth seems to be that Christian doctrines and practices had the gradual effect of subjugating the Filipino women to the will of man, in accordance with St. Paul's teachings, until both by precept and law she became completely submissive to her husband's authority.

The ancient independence of the Filipino woman in the family probably had an economic origin. The man constantly occupied in battle, the woman had to rely on herself to support the family. To this hereditary influence is attributable today, the Filipino woman's broad privilege to engage in activities gainful for the family; she is beside her husband in the field, helping with the tasks of agriculture; or she is selling fruits and vegetables at the markets; or if her husband is employed at low pay, she gains something from the arts of the seamstress and fine needlework; or making herself the proprietress of a little shop, the typical *tienda*, she is tirelessly occupied in doing something to stouten the family resources and pecuniarily assist her husband.

So it comes naturally about that the husband makes her the custodian of the family purse. She is so economical and so interested in the happiness of the home that the husband realizes his earnings are safest in her care. It happens commonly that the husband must ask money from his wife for his personal expenses. Become a wife, the Filipino woman abandons devices to make herself personable to others; from the day of her marriage she renounces all social pleasure and diversion, and makes every imaginable sacrifice to please her husband. The Church, without doubt, introduced orderly customs and high ideals, but these ideals, being foreign, were often given a false color and an exaggerated importance in practice.

The virtues that were most esteemed in woman came to be excessive modesty and chastity. She must dress in a way to conceal her every charm; she must never leave the house without a reliable companion; she must never attract attention, save at the temple or in acts of religious worship; and while still unwed, she must avoid all contact, even the lightest intimacy, with men — since men would have no other desire than to despoil her purity. She was taught that she had been created a siren to tempt men to sin, for which reason she must have the least possible to do with men and always keep her distance from them. She was imbued with the belief that woman is inferior to man physically and spiritually; for this reason, there was no necessity for her to study, a knowledgeable woman was superfluous for domestic duties, and she should never aspire to a career other than that of a good wife and excellent mother.

The whole education of the Filipino woman came to be based on these principles, under the direction of the Church. She therefore came to be what it was pretended she was: an esteemed daughter of the Church, addicted to the outward forms of faith, often without comprehension of their significance and substance; a docile and loving wife, ideally formed to satisfy the pleasures and caprices of her husband and tolerate his abuses of her, and a simpleminded and ignorant mother, dominated by overweening sentiment and without mental resources to vanquish the vagaries and impulses of her children.

Under the new influences, the Filipino woman formulated little by little an ideology reduced to defense of her purity and chastity from the world, the devil and the flesh; she so filled her soul with perturbations of potential misconduct in the sight of God that she came to regard the slightest touch of her person by a man, though it conveyed no annoyance, or even excited a kindred response, as a stain that must be washed away at all cost. Men, often ineligible to proffer their suit frankly, seized advantage of this feeling, sometimes for sheer revenge, and contrived to be discovered alone with the woman they sought to victimize, often by insinuating themselves into the woman's bedroom solely to compromise her in the eyes of the public and before her family; and she, in haste to remedy what she considered an abiding dishonor, would submit to the indignity of marriage with the hateful intruder, moved solely by the false chagrin that her maidenly honor had been, by the man's mere momentary proximity to her, stained indelibly.

However, notwithstanding the transformation wrought by the new religion, the ancient custom of the woman's helping maintain the family by exercise of her own energy and ability gave her liberty to leave the home and engage in business. During the whole Spanish period in the Philippines, Filipino women had establishments in the markets or, nearby them, in places exclusively for the sale of products of domestic industry: cloth, suitings, and other merchandise of general consumption. It was the Filipino women who competed with the Chinese, and in every department of trade, at retail and in their little stores, always managed economically, always assuring their welfare and that of their families in emergencies or on loss of father or husband.

Blood ties among Filipinos go far beyond the limits usually recognized by Europeans and Americans. Whether this is reminiscent of the matriarchy that once was, as is believed, a Filipino institution, there is no way of knowing. It is nevertheless a fact that needy relatives, however distant by consanguinity or affinity, make nothing of going for their meals and keep to their more fortunate cousins living in better circumstances than themselves; and these involuntary hosts, on their part, rarely deny their humble kin help and protection. In exchange, at any reunion or festival the grateful spongers fall to willingly and help at whatever requires to be done.

As a consequence of many mixed unions between Filipinos and Chinese during the Spanish epoch, familiar names of Chinese origin came to make up a part of the family lexicon. Brothers were distinguished by their seniority: *Koya* for an eldest brother, *Ate* for an eldest sister. *Diko* was a second brother, *Ditche* a second sister, while a third brother was *Sanko* and a third sister was *Sanse*, all in the loving bosom of the family. The relationship between cousins parallels that between brothers; cousins are called by the same familiar terms as brothers; uncles by blood, by the same token, bear the same appellations as parents. *Bayao* and *Hipag* serve for brothers-in-law and sisters-in-law. *Bilas* serves for brothers-in-law and sisters-in-law indifferently, but like this: A sister is married, and has a married brother. The sister's husband and the brother's wife are, to each other, *Bilas* Juan and *Bilas* Juana.

Filipinos also have familiar names for nephew and nieces second and third generations removed, recognizing them as *apo sa tuhod* (to the knee) and *apo sa talampakan* (to the sole of the foot).

The Spanish custom for swains to declare their love and pay court to their sweethearts before marriage, modified somewhat the ancient practice among Filipinos, for the parents to choose their daughters' future consorts. So we observe that during the Spanish period young people engaged to one another did not marry at once, but passed through a sort of novitiate. Swains were often required to enter service in the home of their sweethearts, in the position of domestics, that the girls' parents might observe their conduct and temperament. In this way the parents were sure of providing their daughters worthy husbands. However, this was not usual in the higher classes, where the suitor simply paid frequent visits to his sweetheart in her home, safely barricaded by her parents, and sent presents to win the parents' sympathy.

The girl's conduct was usually timid and reserved. On occasion she would not venture from her room to meet her suitor, who had to content himself with a fleeting glance, and concert with the mother, or an aunt, or perhaps the girl's little sisters, in order to have his protestations properly conveyed. Now if the girl softens enough to come into the sala, it is only to be as distant from her anxious lover as the room permits; she sits on a bench or sofa, opposite him, always accompanied by members of her family. In these circumstances, the suitor avails himself of correspondence to divulge the sentiments of his heart; and the amorous relations between man and maid endure years on years in this formal way, until the girl's parents consent to fix the day for the wedding.

The serenade is another device to establish communications with the girl, and its origin is wholly Spanish. The suitor rallies some of his friends who are musicians and goes with them to the girl's home, preferably in the later hours of evening. Once there, and grouped beneath the window suspected to open from the room where the girl is sleeping, the young lieutenants of Cupid burst into love songs with guitar accompaniment. Indisposed toward the assault, the girl pays no attention, but on occasion the parents' hospitality opens the doors of the house and invites the musicians in for refreshments; but even so, the girl, in a multitude of cases, because of the surprise and embarrassment the incident entails, makes no appearance.

The custom of giving the girl's parents a sum of money or property of value subsisted in rural communities among the humbler folk, as it still does.

Marriage among Christian Filipinos commonly takes place at the church. Among the wealthier families it is accompanied by pomp and solemnity as in ancient times. It transpires even today that the bridal couple makes the rounds of the principal streets, the cynosures of a bridal procession made up of their friends and relatives and accompanied by the parish band, before going to the church for the ceremony.

After the ceremony everyone repairs to the bride's home for the festival. An infinity of practices concerning weddings is vestigially preserved from ancient customs completely divergent one from another in the different islands, and even between different towns of the same province. Once the party reaches the bride's home from the church, bride and groom drink honey dissolved in water, an innocent solution proferred by the bride's parents as a symbol that the union will be sweet and happy for both. In certain rural regions no one is later permitted to sit in the chairs occupied during the wedding festival by the bride and groom; the chairs are taken away and locked up somewhere away from the house, with the purpose to preserve the union from every extraneous, and perhaps ill, influence.

Sometimes a contribution for the newly-weds is arranged during the wedding festival. The bride's mother proclaims a dance, and offers everyone a cup of wine, commencing with the best man and matron of honor — the indispensable sponsors. On drinking, guests toss such coins as they will part with on a tray prepared to receive them; the money thus got together is given the couple to facilitate their conjugal happiness.

Ancient Filipino superstitions concerning gestation and confinement were never uprooted during the Spanish period, among the more ignorant. Belief in the *asuang* and other mystic creatures persisted in many communities until very recent years. Every difficult confinement was attributed to the malignancy of the *asuang*, more purely so if the child came not alive. The cutting of the cord was undertaken with mystic precautions, the future bad health of the child being attributed to a bungling job with the cord or a stubborn healing of the wound. The placenta was carefully taken up in a coconut urn and interred a minimum number of feet in the earth; for if carelessly disposed of or perhaps eaten by animals, in the first instance the child might grow up a wanderer and leave the parish to seek a home elsewhere, and in the second instance he would be beset all his life by ill luck.

The expectant mother could never stand in an open doorway, or mend a dress while wearing it, or tie a kerchief round her throat, or sleep at an angle of the bamboos of the floor, and disregard of any of these precautions could provoke premature and laborious confinement. Caprices of the expectant mother had to be humored, otherwise the child would be deformed. Fruits she ate could not be shared with other persons, because that would cause somnolence. Unless she welcomed twins, she could not eat twin bananas or take food from a dish in which there were two spoons. If she yielded to any inordinate affection, or was shocked by sight of a crippled animal, the child would resemble the person so warmly regarded, or be deformed like the maimed beast.

The Spaniards introduced the institution of *medicos practicantes* whose technical knowledge was comparable to that of a hospital steward, and midwives to attend confinements, but they had so little knowledge of aseptic or antiseptic procedure that mortality almost erased the births among Filipinos.

After the advent of Catholicism, the manner of giving Filipinos names changed in accordance with practices of the Church, and children born to Christian parents were baptized at the altar. For patronymics, the priest had recourse to the names of the more popular or illustrious saints, and of great Spanish personages, as also to those of native figures of local renown for character and virtue, the priests not being very exiguous at first respecting changes in ancient customs. Writing of this in 1738, Father Juan F. de San Antonio said he knew a man called Pio V, another called Philip V, and various others called The Fearless, The Resplendent, The Terrible.

Such confusion reigned respecting the possession of illustrious names, that Governor Narciso Claveria decreed in 1849 that catalogues of patronymics should be arranged for the parishes, out of which each family could choose the name they wished, or one would be chosen for them. Exceptions were made of families already having hereditary names originally Spanish, Filipino, or Chinese, if they were disposed to hand them down formally to their descendants. Other exceptions were made of families bearing names of Filipinos who had rendered Spain distinguished services, as Lakandula, Tupas, Rajah Matanda; for others to adopt these names was prohibited, only those could retain them who had just title to their possession.

A consequence of this decree bestowing surnames on Filipinos was that what had been too little became far too much. The custom grew of adopting various worthy names, and in the baptismal record were added to those of the family on both sides, the names of the baby's godfather and godmother, and the child that had been given three names would up with perhaps six. An example of this may be cited in the name of the eminent author of *The Ancient Civilization of the Philippines* (La Antigua Civilizacion Filipina), who usually used all the names in his family, as follows: Pedro Alejandro Molo Agustin Paterno y Mir y de Vera Ignacio.

Many aristocratic Filipino families came to adopt the custom of taking their meals in the European manner, from tables and seated on chairs, but the masses continued use of the typical low table round which they crouched, where they made common use of a limited stock of cutlery. A wider variety of food came in with the Spaniards; fruits and vegetables from China were abundantly imported, and comestibles from Spain. Early among the Spanish importations were capers, oil, olives, almonds, all sorts of conserves, wheat flour, cured hams, vinegar and wines.

The masses among Filipinos generally have three meals a day, breakfast, lunch, and supper. They eat dried fish, stewed vegetables from many varieties taken from their gardens, and rice. This has not changed since ancient times. Their ordinary dessert is scraped coconut sprinkled with cane sugar. The middle class add afternoon tea to their three meals, and the wealthy class copying from the Spaniards, eat as often as five times a day, having their *second breakfast* around ten o'clock of the forenoon and tea between lunch and supper. Filipinos have learned from the Spaniards to serve a variety of courses during a meal, especially when there are visitors or during festivals, when the menu is well nigh interminable and every ostentation attends the hospitality of the table.

Filipinos use much oil and lard in cooking, for which reason their dishes are not commonly appetizing to foreigners.

Filipinos mark funerals with pomp and solemnity, as they do weddings, and funerals are frequently occasions for feasting or reunions of mortuary character following their ancient customs; all the Spaniard could do was to add the rites of the Church and change the place of burial from the people's homes to the cemetery, which in the earlier Spanish period was at the Church but later at the outskirts of the parishes. The cemeteries were commonly walled with stone, with three to four tiers of crypts. A chapel, for final prayers, ordinarily graced the center of this enclosure. Each crypt accommodated a coffin, usually, the corresponding fee having been paid, left undisturbed for five years, when exhumation took place and the remains were encased in a more compact receptacle and interred permanently in some sacred precinct, commonly the Church or the village chapel. Fees for the crypts corresponded to the time they were used, and the poor who could not afford the charge buried their dead in the earth of the graveyard and, with no exhumation, were content.

It was *de rigeur* that the dead be carried to the church for the services of the priest, that the deceased might have his blessing. This was for the rich and the poor alike, though naturally, the solemnity varied according to the fees paid. For prominent families three priests with cross, candles and cerements conveyed the bier from the mortuary to the church at the head of a mournful procession, stopping at various stations en route, and at the altar, to chant a Latin service of exequial psalms.

In distinction from the Spaniards, men and women both made up all funeral processions regardless of whether the deceased was man or woman. Members of the bereaved family usually participated in this rite, and it was an excruciating experience to behold the unrestrained sorrow and desperation that afflicted them; at the moment of interment they would frequently fall unconscious, into the arms of commiserative friends.

Funeral feasts celebrated in the home of the deceased must have been a survival of ancient customs; they lasted nine days, similarly to religious feasts in honor of a patron or saint. Relatives and friends joined together in prayers for the deceased, afterward enjoying a supper more or less sumptuous according to the family's means. In order to add to the amenities of these reunions, poetic jousts were often improvised — to exhibit the genius for spontaneous composition of all who care to compete.

The art of embalming that Pigafetta remarks in his work, came to be altogether forgotten, partly by disuse and partly perhaps from the fact that few persons knew its secrets, those who had inherited it having died. The idea had been introduced that it was irreverent to tamper with the dead, and embalming was therefore proscribed. The practice of conveying the departed to the church for the last rites was occasion for a protest by Filipinos in 1888.

Filipino parents treat their children with much affection and care, and it might even be said that they spoil them during their infancy and early childhood. Yet the children kiss the hands of their parents on leaving them, or coming home again, and after the family prayers of the evening, to manifest their love and respect. This practice continues after the children are grown and have reached their majority, and even after marriage. The custom of family prayers was introduced by the Spaniards; at sunset the prayer is the *Ave Maria,* and after supper, the Rosary. It is generally the mother who leads the Rosary, or in her place, the eldest son or the eldest daughter.

Should an earthquake occur, or a similar natural calamity, the common prayer is the *Trisagion.*

In the Filipino family the men always sleep separately from the women; when the home may consist of but a single small room, a curtain effects the customary isolation. Various authors have advantaged themselves of the fact that most houses, in rural communities especially, comprise only one room, and have deduced from this that men and women sleep together promiscuously, and thus they attempt to establish an abasing morality among Filipinos. The truth is, however, that no such promiscuity prevails. Smaller children sleep beside their mothers on a single mat, or in instances, beside an aunt or a woman among the servants.

Filipinos of the poor masses use sleeping mats in lieu of beds, to accommodate all members of the family by the rule of conduct just explained.

Ailments were treated by herbalists among Filipinos in Spanish times, where there was no doctor nor sanitary officer. These herbalists had empirical knowledge of the medicinal merits of some plants and minerals, and at times effected cures. Old superstitions concerning treatment of the sick prevailed in some distant communities; it was then believed that all sickness was the work of some malign spirit, and such spirits were exorcised by the smoke of the holy palm and other devices suggesting utter ignorance of *materia medica.* If the ailment was a local inflammation, suspicion fell on the ubiquitous *Mangkukulam,* and the cure was to beat the patient until he fell from suffering and exhaustion, the idea being that the *Mangkukulam,* and not the patient, received the blows and being only one room, and have deduced from this unable to resist them, perforce violently abandoned the patient's body, causing him to fall, but leaving him cured.

Filipinos have conserved many of their ancient courtesies, one being to drop the vision in the presence of their patrons or employers. Quids of betel, or cigarettes, are proffered visitors. The ancient hospitality, open and disinterested, and freely extended even to strangers, did not diminish in the least under Spain. Above all, Filipinos felt much honored by a visit from a priest or a Spanish officials, lavishing on them every attention and offering from the very heart all they had in the home. Offer of payment for hospitality was tantamount to personal offense. Treatment of servants became gracious and benevolent, from being despotic. Many servants remained all their lives with their masters with fidelity that withstood every test. In numerous cases, respected servants married into the master's family, and no humiliation attached to such unions.

Native practices regarding inheritance and adoption continued unchanged from ancient times until the Spaniards introduced on these subjects, their own laws.

The Philippine Dowry System: A Lego-Historical Approach

Ricardo A. Arcilla

PERHAPS, IF NOT FOR curiosity, any lego-historical approach today on the institution of dowry would be a waste of time. This is so, because the present Civil Code of the Philippines[1] has been deliberately purged of its contents of those provisions on the matter under the Spanish Civil Code[2] upon which the said Civil Code has been patterned. However, recourse to the provisions on dowry of the Spanish Civil Code has been resorted to for dowry cases arising before the effectivity of the present Civil Code. It should be made clear at the start, however, that the Philippine dowry system which has been observed here long before the introduction of the Spanish concept of dowry is entirely different from that which had been legally, if not customarily, enforced here.

As generally understood in civil law countries, dowry is "the property which a woman brings to her husband in marriage."[3] The word "dowry" expresses the proper meaning of the *dos* of the Roman, the *dot* of the French, and the *dote* of the Spanish law, but its concept is very much different from that of "dower" of the common law, with which it has sometimes been confused.[4]

---

[1] Republic Act No. 386, approved on June 18, 1949.

[2] Chapter iii, book iv, arts. 1336 to 1380.

[3] *Black's Law Dictionary* (Fourth ed., St. Paul, Minn.; West Publishing Co., 1951), p. 581.

[4] *Ibid.*, citing several cases; see also William L. Burdick, *The Principles of Roman Law* (New York: The Lawyers Co-operative Publishing Co., 1938), pp. 229-230.

"Dower", as understood in Anglo-American law, is the provision which the law makes for the widow out of the lands and tenements of her husband for her sustenance and the nurture and education of her younger children.[5] And "dower" in the modern sense is distinguished from "dowry" in that the former is a provision for a widow on her husband's death; while the latter is a bride's portion on her marriage.[6]

The Spanish Civil Code, formerly enforced in the Philippines, provides:

> The dowry is composed of the property and rights brought as such by the wife to the marriage at the time of contracting it, and of those which she acquires during the marriage by gifts, inheritance, or legacy, as dowry property.[7]

Similar provisions appear in some foreign civil codes, particularly those of France (Art. 1540); of Guatemala (Art. 1114); of Portugal (Art. 1136); and of Brazil (Art. 280).

Manresa gives an elaborate definition of dowry:

> Estos son los verdaderos caracteres de la dote: capital o conjunto de bienes de la mujer que se entrega al marido para facilitar a esta medios y ayuda en el sostenimiento de las cargas matrimoniales, con obligacion de restituirlo o devolverlo cuando esas cargas no existan, y de asegurar con hipoteca la efectividad de la restitucion.[8]

Institution of Spanish Concept of Dowry in the Philippines. A well known legal text writer gives a brief account of the introduction of the Spanish concept of dowry into the Philippine social life.

> There are two known systems of the creation of dowry: the *old* and the *new*. The first imposes upon the husband and not upon the wife the obligation to create a dowry; the second, assigns this obligation of the wife to another person in her behalf or in consideration of her, although the husband may also constitute it for her before the celebration of marriage.
>
> The *old* system was known in Spain even before its invasion by the people of the North and before the latter have taken possession of the

---

[5] William Blackstone, *Commentaries on the Laws of England,* edited by George Sharswood (Philadelphia: J.B. Lippincott Company, 1891), ii, p. 490 (i.e., page 129 in the original text).

[6] Wendler vs. Lambeth, 163 Mo. 428; 63 SW 684.

[7] Articles 1336, Spanish Civil Code.

[8] Jose Maria Manresa y Navarro, *Comentarios al Codigo Civil Español* (Quinta ed., Madrid: Instituto Editorial Reus, 1950), vol. 9, p. 277.

> Iberian Peninsula, and was in vogue among the inhabitants of Cantabria and Vizcaya.
>
> *Fuero Juzgo* recognized this dowry system such as was conceived and practiced in those primitive times and the same continued to be observed during the subsequent periods as may be judged by the collections of *Fueros municipales,* in which are embodied the gothic laws referring to the creation of dowry, with the only difference that the so-called *arras* was substituted for what the old people used to call *dowry.*
>
> The modern system was introduced by the law of *Partidas,* which radically changed the old dowry system, and since then the man no longer created the dowry but the wife or another person in her behalf. This legislation came to form part of the compiled laws, and from the latter to the present Civil Code, which adopted the modern dowry, although with some modifications.[9]

Since the Civil Code of Spain was extended to the Philippines effective as of December 8, 1889, the provisions of Articles 1336 *et seq.* thereof had guided our concept on dowry until such concept was abandoned under the present Philippine Civil Code.

Philippine Dowry System. Long before the introduction in the Philippines of the Spanish concept of dowry, the Filipinos had their own dowry system.[10] One of the early Spanish writers on Philippine marriage customs, Dr. Antonio de Morga, wrote:

> The groom was the one who contributed a dowry, given by his parents, while the bride did not bring anything to the marriage community until she inherited in her own right from her parents. The solemnization of marriage consisted in the mutual agreement between the parents and kinsmen of the contracting parties, the paying of the concerted dowry to the father of the bride, and in the gathering of all the relatives in the house of the bride's parents for the purpose of celebrating with eating and drinking the whole day until sunset.[11]

---

[9] Manuel Ramirez Cabrera, *A Treatise on Persons and Family Relations* (Manila: Santo Tomas University Press, 1931), p. 247.

[10] Gregorio F. Zaide, *Philippine Political and Cultural History* (Sixth Printing: Manila: Philippine Education Company 1963), vol. i, p. 56; Eufronio M. Alip, *Political and Cultural History of the Philippines* (Manila: Alip & Brion Publications. 1950), vol. i, pp. 59-60; Teodoro A. Agoncillo and Oscar M. Alfonso, *A Short History of the Filipino People* (Quezon City: University of the Philippines Press, 1960), pp. 34-35.

[11] Antonio de Morga, *Sucesos de las Islas Filipinas,* annotated by Jose Rizal and translated into English as *Historical Events of the Philippine Islands* (Manila: Jose Rizal National Centennial Commission, 1962), pp. 282-283; Emma Helen Blair and James Alexander Robertson, *The Philippine Islands* (Reprinted Taipei. 1962), vol. xvi, pp. 125-126).

Fray Juan de Placencia in his *Las Costumbres de los Tagalos,* Nagcarlan, October 21, 1589, gives a similar account:

> Dowries are given by the men to the women's parents. If the latter are living, they enjoy the use of it. At their death, provided the dowry has not been consumed, it is divided like the rest of the estate, equally among the children, except in case of the father should care to bestow something additional upon the daughter.[12]

The Philippine dowry system is more elaborate than that of Spain. Fr. Francisco Colin, in his *Labor Evangelica,* says:

> To what has been said of dowries and marriage, it must be added that in some districts, besides the *bigaycaya*[13] and those presents made to the relatives, there was *panhimuyat*. This was a kind of present that was given to the mother of the bride, merely in return for the bed and watchful nights that she had passed in rearing her. The *panhimuyat* signifies "watchfulness and care." If the dowry was equal to five taes of gold, the *panhimuyat* was equal to one *tinga,* which was equivalent to one *tae*, or five pesos. That was a custom which well shows the harshness and greed of these nations, since the mothers wished to be paid even for rearing of their daughter.
>
> Also, whenever a chief married any daughter of his and asked a large dowry of his son-in-law, as, for instance, eighteen or twenty taes of gold, the father was obliged to give to his daughter certain gifts called *pasonor,* such as a gold chain, or a couple of slaves, or something proportioned to the dowry. It was very shameful to ask a very large dowry without giving a *pasonor*. This is still done, resembling the gifts which among us the father presents to his daughter *practor dotem,* which the civil law calls *bona paraphernalia.*[14]

Because of its peculiar practice, some observers consider the local dowry system as a sort of a sale or purchase. Reacting strongly against their uncomplimentary remarks, Dr. Jose Rizal explains:

> This dowry, if can be called thus, represented a compensation for the parents of the bride for the care and education of their daughter. The Filipino woman, never being a burden on any one, neither on her

---

[12] Blair and Robertson, *op. cit.,* vol. vii, n. 183.

[13] *Bigay-kaya,* according to Rizal, means to give what one can, a voluntary offering, a gift of goodwill. This confirms further that in the case of marriage there is no sale, unlike in the already known 'alms' for scapulars, rosaries, belt, etc., in which one does not give what one can but what is demanded with ***fixed price*** that can be altered notwithstanding, by increasing it. . ." (Rizal, ***op. cit.***, p. 284, footnotes.

[14] Blair and Robertson, *op. cit.,* vol. xl, pp. 97-98.

> parents nor on her husband but on the contrary, represents a value for whose loss the possessor must be compensated. And this is so true that even in our times parents consent with great difficulty to part from their daughters. It is almost never seen in the Philippines the sad spectacle that many European families present who seem to be in a hurry to get rid of their marriageable daughters, not infrequently the mothers playing a ridiculous role. As it will be seen, neither is there a *sale* or *purchase* in this custom. The Tagalog wife is free and respected, she manages and contracts, almost always with the husband's approval, who consults her about all his acts. She is the keeper of the money, she educates her children, half of whom belong to her. She is not a Chinese woman or a Muslim slave who is bought, sometimes from the parents, sometimes at the bazar, in order to look up for the pleasure of the husband or master. She is not the European woman who marries, purchases the husband's liberty with her dowry, and loses her name, rights, liberty, initiative, her true dominion being limited to reign over the salon, to entertain guests, and to sit at the right of her husband.[15]

This system of giving dowry by the parents of the groom to the parents of the bride is still prevalent in rural communities in the Philippines. Thus in a report submitted on a cooperative project of the Philippine Council for United States Aid (PHILCUSA) and the United States Mutual Security Agency (USMSA), the following observations are found:

> The negotiation of marriages by intermediaries, usually uncles or cousins, and the provisions of dowries are traditional aspects of marriage arrangements in the Philippines.[16]

Rizal has also an explanation why it is the groom's side that gives the dowry.

> Naturally the woman did not and does not carry a dowry. The character of the Filipino woman, to be a help rather than a burden to the husband, rejects this custom, necessary to the European woman because if she is not a burden, in general she increases the husband's budget. In the Philippines the woman does not fish for a husband, but she *chooses* a husband; the husband does not take a heavy burden of the matrimonial yoke, but a companion *to help* him and *to introduce economy* in the irregular life of a bachelor.[17]

Very rarely, if at all, weddings in rural communities are without some form of dowry arrangement; the custom is embedded in the social life of the Filipinos. A good account of the prevailing marriage customs in Philippine rural communities is found in a recent work on sociology:

---

[15] Morga, *op. cit.*, p. 283, footnotes.

[16] Generoso R. Rivera and Robert T. Mcmillan, *The Rural Philippines* (Manila, 1952), p. 133.

[17] Morga, *op. cit.*, p. 282, footnotes.

> This system of preparing a dowry for the bride still has its vestiges in the wedding customs of the Philippines. In Filipino weddings, the bridegroom assumes all the responsibility for the preparations including the wedding dress and celebration. This contrasts with the practice in western societies where this type of expense is cared for by the parents of the bride. In western areas, some brides would feel socially disgraced to have the groom assume any wedding expense, except the purchase of the wedding ring, bride's bouquet, marriage license, and the fee of the clergyman or judge who officiates at the ceremony. In the Philippines brides would be shocked at the suggestion that they share in the cost of the wedding.[18]

The same observation has been noted in another recent work:

> In western countries, the usual practice of marriage calls for the bride's side to give the dowry; in the Philippines, the reverse is true.
>
> The Philippines have the semblances of the "purchase" kind of marriage; the bride is not easily won without some kind of material or financial settlement. As soon as the engagement is made known, the older folks take the necessary steps of deciding the amount of dowry. This is given prior to the wedding ceremony in the local parish church or before a justice of the peace. The sum varies in amount depending on the agreement reached.[19]

The local dowry system functions in Philippine social life, especially in family relationship, in many ways:

> (1) It signifies the "good intensions" of the young man in the same way that "earnest money" is used in business transactions. It keeps frivolous suitors away since the cost is too great for those who are not going to follow through.
>
> (2) It signifies the status position of both the groom and the bride as a sort of prestige-giving "conspicuous consumption."
>
> (3) Since the "dowry" gifts are usually shared by the women's wider kinship group, all her relatives becomes interested in the success of the marriage. If the marriage seems heading for trouble, these relatives feel enough *utang na loob* that they will put pressure on the bride to endure her husband's behavior. Conversely, the husband stands to lose his whole investment if the marriage collapses and, since the relatives probably con-

---

[18] Chester L. Hunt, et al., *Sociology in the Philippine Setting* (Rev. ed., Quezon City, Phoenix Publishing House, 1963), p. 155.

[19] Gladys Zabilka, *Customs and Culture of the Philippines* (Tokyo: Charles E. Tuttle Co., 1963), p. 147.

tributed to the dowry, they will bring pressure on him to put up with the vagaries of his wife. Thus, the dowry contributes to marriage stability.[20]

In the stage of the marriage arrangement which is popularly called *pamunuluñgan* or *pamamalae,* the amount of the dowry is generally discussed. The parents of the prospective groom (usually with their intimate relatives and the most influential person in the locality) would make the final settlement of the amount of the dowry (at times, in kind) before the actual marriage celebration takes place. In most cases, no marriage is possible, if the amount of the dowry in the final stage of settlement could not be reached. In effect, it serves as a formal contract to marry. It is similar to the practice in Roman Law known as *betrothal.* It is not legally necessary, but simply it is a well established custom. It involves a moral obligation or obligation of honor, although its breach does not usually give rise to an action for damages.

Abandonment of Spanish Concept of Dowry. Because the dowry system as envisioned in Article 1336 of the old Civil Code was foreign to the Filipino custom, the Code Commission that drafted the new Civil Code of the Philippines commented as follows:

> There are provisions in the present Code which regulate subjects that are unknown in the Philippines. These subjects are "dote" or *dowry,* censos, use, and habitation. The rules pertaining to these matters are in force but they are not applied because no cases under them arise.
>
> The "dote" is not in accordance with Filipino customs. On the contrary, it is the parents of the groom who give property to the bride by way of donation *propter nuptias.*[21]

When the new Civil Code[22] was finally passed, however, the provisions on dowry were deliberately omitted in view of the observations of the Code Commission.[23]

Omission in the New Civil Code: Its Effect. The Civil Code of the Philippines has not retained the provisions embodied in the second paragraph of Article 6 of the former Spanish Civil Code nor followed the proposal submitted by the Code Commission as found in Article 10 of the Draft of the Civil Code of the Philippines quoted as follows:

---

[20] Hunt, *op. cit.,* pp. 155-156.

[21] *Report of the Code Commission* (Manila: Bureau of Printing, 1948), p. 7; see also Crisolito Pascual, *Introduction to Legal Philosophy* (Manila: G. Rangel & Sons, 1959), p. 105.

[22] Republic Act no. 386, otherwise known as the "Civil Code of the Philippines."

[23] For details, see Arturo M. Tolentino, *Commentaries and Jurisprudence on the Civil Code of the Philippines* (Manila: Acme Publishing Company, 1953), vol. i, p. 339.

Under the Spanish Civil Code:

> When there is no statute exactly applicable to the point in controversy, the *custom of the place* shall be applied and in the absence thereof, the general principles of law.[24]

Under the Draft of the Civil Code of the Philippines:

> When there is no law clearly applicable to the point at issue, or if the law is doubtful, ambiguous or conflicting, and previous judicial decisions do not throw light upon the question, the *general or local custom* shall govern. . . .[25]

This omission in the Code should not be viewed with alarm. Although, as a general rule, omissions in a statute cannot be supplied by construction, the intent of the legislature should be looked into, for the primary purpose of statutory construction is to ascertain such intention; this intention should be given effect, even if it would necessitate the supplying of omissions.[26] In fact the reason for the deliberate deletion of these provisions on dowry in the old Spanish Civil Code was due to the fact that the Spanish system of dowry "is not in accordance with Filipino custom."[27]

Custom plays an important role in the development of law. In fact under the Historical School of Jurisprudence, "custom is a source of law." As expounded by Savigny, the founder of this school of thought, law exists in the common consciousness of the people; it grows in the same manner as language, and it manifests itself in the "customs" of the people. And as one authority has said:

> At its origin, a custom is a rule of common conduct which the governed observe spontaneously, or not in the pursuance of a law set by a political superior. The custom is transmuted into positive law, when

---

[24] Paragraph 2, Article 6, Spanish Civil Code.

[25] Article 10, Draft of the Civil Code of the Philippines.

[26] Earl T. Crawford, *The Construction of Statutes* (Saint Louis: Thomas Law Book Company, 1940), sec. 169, pp. 269-270.

[27] Report, *op. cit.,* p. 7.

> it is adopted as such by the court of justice, and when the judicial decisions fashioned upon it are enforced by the power of the state. . . .[28]

But commenting on such omission,[29] Tolentino explains:

> The foregoing provisions, however, was eliminated by the Congress when it enacted the Civil Code. Hence, there is no express provision in the present code with respect to suppletory rules in cases of deficiency in the law. In spite of this, however, such suppletory rules must be considered existing. Even in countries where there is no express enumeration of the rules that may be applied in the absence of positive law, custom and jurisprudence are always considered suppletory rules, contributing to the evolution of law and its adjustment to changing conditions. The opinions of jurisconsults and commentators are also constantly refered to in judicial decisions; they serve to fill gaps in the application of the law.[30]

The Civil Code of the Philippines, however, does not do away with customs. In fact said Code provides: "A custom must be proved as a fact, according to the rules of evidences",[31] and "customs which are contrary to law, public order or public policy shall not be countenanced."[32] On the other hand, "the *usage* or *custom* of the place shall be borne in mind in the interpretation of the ambiguities of a contract, and shall fill the omission of stipulations which are ordinarily established "[33] The implications of these articles are sure guaranty that local customs may be properly considered as suppletory source of law in the absence of statute as in the past. Hence, the Filipino system of dowry becomes now a legally sanctioned and a firmly established social institution in the Philippines.

---

[28] John Austin, *The Province of Jurisprudence Determined* (New York: The Noonday Press, 1954), p. 31.

[29] Article 10, Draft of the Civil Code of the Philippines; see Note 25 *supra.*

[30] Tolentino, *op. cit.*, vol. i, pp. 38-39.

[31] Article 12, Civil Code of the Philippines.

[32] Article 11, *ibid.*

[33] Article 1376, *ibid.*

Why We Should Change the Name *Philippines*[*]

Celedonio O. Resurreccion

NOW AND THEN THERE APPEAR in the local dailies and weeklies at irregular intervals certain suggestions for a new name of the Philippines, such as "Rizalia", "Tagalia", "Luzviminda", "Luviminda", "Silañgan", "Katagalogan", etc. But the suggestions have fallen on deaf ears. At best they are good only for the "Letters" section of newspapers.

Why have these suggestions not been heeded? Why have these been dismissed as coming from cranks, or perhaps from people with an axe to grind?

It is theorized that the approach of the well-meaning proponents is basically faulty. They place the cart before the horse. Even before we have come to an agreement to change the name of our country, we are already proposing a name, several names in fact, for it.

Many suggestions have heretofore been offered as possible replacements of the name "Philippines", but they were unsupported with reasons other than the personal whim or desire of the proponents.

The logical procedure ought to be: let us first decide whether or not the name "Philippines" should be changed. A change having been agreed upon, the next step is to look for a suitable substitute. A consensus for change takes precedence over a consensus for a name.

The present study attempts for the first time, to my knowledge, to present a systematic argumentation for such a change. With the current nation-wide hearings being conducted by the

---

[*] Paper read before the Great Books Discussion Club, at its meeting in November, 1966.

Congressional Committee on Constitutional Amendments, the arguments will be of relevance to the task of that committee and pave the way to the needed constitutional change.

An advocacy for change should not be interpreted as anti-Spanish, nor an incurable xenophobia, nor an expression of chauvinism or ultra-nationalism.

This advocacy for change means simply an assertion to exercise our prerogative as a free people now politically sovereign. It is a legitimate expression of our search for national identity and honor. Indeed, we can change the name of our country and at the same time remain cognizant of our Spanish heritage which is imbedded deep in the internals and externals of our social life.

HISTORICAL BACKGROUND OF "PHILIPPINES"

The archipelago was known by various names before it finally got its present name. These nominals for identification are:

1. *Ophir,* the land that supplied King Solomon with gold
2. *Maniolas,* appeared in Magini's edition of the geographical work of Claudius Ptolemy (circa 150 A.D.)
3. *Ma-i,* land of barbarians
4. *Mahi-ya,* land of free people
5. *Chin-san,* mountain of gold
6. *Liu-sung,* land adjacent to the mainland [China]
7. *Archipielago de San Lazaro,* name given by Magellan in 1521
8. *Archipielago de Magallanes*
9. *Islas del Oriente,* Eastern Islands
10. *Islas del Poniente,* Western Islands
11. *Islas de Luzones,* Islands of Mortars
12. *Felipinas,* name given by Villalobos (1543) to the island of Tandaya. Legazpi (1565) called the entire archipelago *Islas Filipinas.*

The historical account of the genesis of the name "Felipinas" is quoted as follows:

> To stave off starvation, Villalobos sent his ships on foraying missions to other islands One of these ships, the *San Juan,* commanded by Captain Bernardo de la Torre, while voyaging to the north, reached an island.

This island was called Tandaya (Kandaya or Tendaya), and modern cartographers have identified it to be Leyte or Samar.

The king of Tandaya named Makandala welcomed Captain de la Torre and his hungry crew. He gave them fresh water and ample provisions. Captain de la Torre was entertained royally at the king's house, where he stayed for some days as a welcomed guest. He saw the grandeur of Makandala's residence which was embellished with rare Chinese porcelain and silk curtains and surrounded by a flower garden. He had a romance with the king's daughter, a girl "of twenty years old, extremely gracious and beautiful, and sole heiress of the kingdom and riches." Makandala and his queen had no objection to having a Spaniard for a son-in-law.

But the Spanish captain had no intention of marrying a native princess. After storing up enough provisions, *he suddenly sailed away, leaving behind a broken-hearted girl.* He returned safely to Saranggani and reported his adventures to Villalobos.

In grateful acknowledgment of Makandala's hospitality, Villalobos on May 18, 1543, named the island of Tandaya *Felipina,* in honor of Prince Philip of Asturias, who later became Philip II of Spain. The new name, when applied later to the entire archipelago, became *Filipinas* (Philippines). Philip II gladly made this name official to *immortalize himself* in the annals of history and geography.[1]

ARGUMENTS AGAINST CHANCE

1. There is no compelling need of changing "Philippines."
2. It does not matter what name we adopt, so why change?
3. "Philippines" is euphonius and musical enough.
4. "Philippines' is historical, being in honor of a great Spanish king. It links the present with our past.
5. Changing the name will cause great inconvenience and confusion.

ARGUMENTS FAVORING CHANGE

1. Name-changing is a world's tradition and there is nothing wrong with it. To cite a few examples:

    a. Nueva España is now Mexico
    b. Nuevas Filipinas has become Texas*
    c. Marianas reverted to Guam

---

[1] Gregorio F. Zaide, *Philippine Political and Cultural History,* Rev. ed. (Manila, 1957), vol. i, p. 136.

* Domingo Abella in a conversation with the author.

- d. Kalentan is now identified as Borneo
- e. Siam is now Thailand
- f. Formosa is Taiwan
- g. Madagascar is now the Republic of Malagassy
- h. Malaya assumed the name of Malaysia
- i. Dutch East Indies was reborn as Indonesia
- j. French Indo-China split into Laos, Cambodia, and Vietnam

2. If we have been changing the names of streets, municipalities, and provinces — a trifling expression of our nationalism — why don't we make the most significant and most nationalistic of all changes, namely: giving a new name to our country?

- a. Streets have been renamed from
  - (1) Dewey Boulevard to Roxas Boulevard
  - (2) Santa Mesa to Magsaysay Avenue
  - (3) Aviles to Dr. Jose P. Laurel
  - (4) Morayta to Dr. Nicanor Reyes
  - (5) Highway 54 to Epifanio de los Santos
- b. Municipalities, too, changed their names:
  - (1) Fernandina to Vigan (Ilocos Sur)
  - (2) Namagpakan to Luna (La Union)
- c. Provinces are not excepted from the rule:
  - (1) Quezon, formerly Tayabas (formerly Principe)
  - (2) Batangas, formerly Comintan
  - (3) Rizal, formerly Morong
  - (4) Palawan, formerly Paragua

These changes are bagatelles and inconsequential. As will be shown here later, changing the name "Philippines" is of transcendental significance and value.

3. Emergent nations have adopted new names, which give them national identity as a viable state. We should have done this when we became independent. We can rectify our sin of omission by adopting a new name *now* through the constitutional process of amending our fundamental charter.

Examples of new states with new names: Republic of Malagassy, Republic of Indonesia, Malaysia, Iraq (formerly Mesopotamia), and Israel (formerly part of Palestine).

4. Linguistically, *Filipinas* and its Tagalog rendition *Pilipinas* are objectionable.

Note the spelling with the three i's. Yet the name is said to have come from "Felipe". If the Latin suffix *-nas* means "islands of indians," why *Filipinas* instead of *Felipenas?*[2]

Pilipinas, the equivalence in Tagalog, encounters a more serious objection. Note the transformation of the initial consonant *F* to *P* as if we of today were living 400 years ago; as if at this time of our educational and social development we cannot pronounce the letter *F*. The modified spelling is certainly a retrogression. And more: it is an unexplained and unwarranted deviation from the rule that the consonant *f* in proper names is retained (*viz.,* Francisco is not spelled Paransisko, or Palansisko, but remains as is). The last objection revolves around the implied derivation of the word. Some centuries hence, an etymologist theorizing on the origin of *Pilipinas* will perhaps offer, levity aside, the following explanation:

> PILIPINAS, a compound word from the Tagalog word *pilipit,* twisted, and the Latin suffix *-nas,* islands of indios. Hence, *Pilipinas,* or twisted islands of indios.

Of course, this is nonsense. But it could happen.

5. Naming of our country is our people's natural and legal prerogative.

It was a Spaniard, Villalobos, who first used the name *Felipina* to honor his prince, Philip of Asturias.[3] It was again a Spaniard, Legazpi, who extended the application of the name from the island of Tandaya to the entire archipelago.[4] In both cases, the motive was their own *Españolismo,* the Spanish brand of nationalism. *Filipinas* is therefore a daughter of Hispanism, nurtured by Hispanism, a vestige of colonialism.

We the living are politically free. Decency demands that we assert ourselves, that we project ourselves in every way available to establish our national identity and safeguard our honor. One avenue open to us to achieve this goal is to change the cognomen by which we were known under colonial rule. Within the bounds of propriety, legally and ethically, the responsibility of giving a name to our country is ours and solely ours. Let us not, through indifference, surrender that God-given prerogative.

---

[2] Read Rizal's playful satire against the names in his *Noli Me Tangere,* Chap. xxxix, "Doña Consolacion."

[3] Zaide, *op. cit.,* p. 136

[4] Antonio de Morga, *Sucesos de las Islas Filipinas,* p. 9: "...y reducir con el soccero que se pedia, que a todas habia puesto por nombre el Adelantado (por contemplacion de su Magestad) las islas Filipinas."

6. The circumstance surrounding the origin of the name *Filipinas* affronts our sensibilities and honor.

Recall the historical background given earlier. Recall the friendliness and magniloquent generosity of King Makandala to the starving crew of the *San Juan* commanded by Captain de la Torre. Note how genuine was Makandala's native hospitality. But how did Captain de la Torre repay him? By surreptitiously sailing away.

Recall how he made love to King Makandala's daughter while his ship was being filled with food provisions. De la Torre led the princess and her parents to believe that he would marry her. How did he wind up from this amorous adventure? He sailed away suddenly without qualm of conscience about the broken-hearted princess he had abandoned.

To cap it all, the kingdom has been renamed *Felipina.* It was not only an insult to King Makandala. It was not only an insult to the broken-hearted princess. It was also an insult to all the indigenous elements and their posterity to which we belong. The renaming was and is to this day a national affront.

7. The application of the term "Filipino" to us today has no historical nor social justification.

During the Spanish times the hierarchy of social classes based on blood was as follows:[5]

a. Españoles-Peninsulares (simply Peninsulares) — the full-blooded Spaniards born in Spain;

b. Españoles-Filipinos (simply Filipinos) — the full-blooded Spaniards born in the "Islas Filipinas;"

c. The Spanish mixed breeds:
   (1) Mestizos españoles
   (2) Castizos, or tercerones

---

[5] Giovanni Francesco Gemelli Careri. *A Voyage to the Philippines* (Manila. Filipiniana Book Guild, 1963) Chap. iii.

(3) Quarterones
(4) Quinterones
(5) Mulatos
(6) Grifos
(7) Sambos
(8) Cabras

d. Mestizos, those born of a Chinese and native parents.

e. Indios, the indigenous population.

The indios of yesteryears, who are the Filipinos of today, were at the bottom of the five-layer hierarchy of social classes. The Filipinos of yesterday, by definition, not indios, ranked second to the Peninsulares. Accordingly, the Filipinos then were more Spanish than the mixed breeds in their attitude towards the indigenous elements. What valid reason do we have in assuming the name "Filipino"?

8. Because the word "Filipino" had a different referent during the Spanish regime, its continued use by us leads to endless confusion in the reading of our social and political history, specially among those without benefit of history education.

The problem may be broken down to the following bill of particulars:

a. Because Filipinos held offices of preeminence and distinction during the Spanish times, we of today are misled into believing that "we" could aspire and be elevated to such flattering and prestigious positions as Governor-General, Archbishop, Commander of Fort Santiago, Philippine Representatives to the Spanish Cortes, etcetera. What are the facts?

(1) At a symposium held in the Ateneo de Manila Law College auditorium in 1960, Dr. Domingo Abella presented incontrovertible documentary evidence proving, once for all, that the so-called "Filipinos" mentioned in Spanish accounts, reports, and other manuscripts were *not indios but full-blooded Spaniards* born in the Philippines.

(2) Thus, Governor-General Miguel Lino de Espeleta was not an indio but a creole. Parenthetically, an indio-governor-general is unthinkable. Never in the history of world conquests, never in the annals of empire-building and coloniza-

tion has one of the vanquished people been appointed to the highest position representing the sovereignty of the colonizer. Yet many of us today, even among the educated, think that Espeleta was a Filipino like us.

(3) Thus, the Filipino bishops and archbishops in the ecclesiastical history of our country were not indios, not even half-breeds, but full-blooded Spanish creoles. An indio could not even study in seminaries, and Spanish mestizo priests could not be recommended for promotion. How then could the lowly indio be a bishop or an archbishop? Parenthetically, the first real indio, Filipino in today's concept, to become a bishop was the Most Rev. Jorge Barlin Imperial, secular bishop of Nueva Caceres, 1905-1909.[6] Yet how many of us have been deceived into believing that the Spaniards gave our blood brothers equal opportunity to rise? How many of us accept credulously that — let alone Espeleta whose case has already been disposed of — Ignacio Salamanca, native of Manila, bishop of Cebu, who died before he could receive the dispatches elevating him to the archbishopric of Manila, was our own blood brother? How many of us count Dr. Pedro Pelaez with pride as if he was from the indigenous population. (Dr. Pelaez under the old terminology was a Filipino secular priest who was elected by the ecclesiastical cabildo as capitular vicar when the See of Manila became vacant on the death of Archbishop Jose Aranguren on April 18, 1862.)[7]

(4) Thus, Francisco Lacsamana of Pampanga, whom the king of Spain honored in 1662 with the post of commander of Forth Santiago, was a creole, not an indio like us. The fact that Lacsamana held his position only for twenty-four hours — *a consuelo de bobo* — because he was replaced by a Peninsular is proof that not even a full-blooded Spanish creole was regarded safe enough for appointment to that sensitive position. Yet, because Lacsamana was a Filipino then, we pat ourselves on the back with the thought that we (the indios of course) could be entrusted the arsenal that protected

---

[6] Cf. Domingo Abella, *Bikol Annals* (Manila, 1954), vol. I.

[7] Emma Helen Blair and James Alexander Robertson, *The Philippine Islands*, vol. ii, p. 314-315.

Spanish sovereignty in the archipelago. Nothing could be more erroneous and inconceivable — an indio commanding Fort Santiago.

(5) Thus, again, the so-called Filipino representatives to the Spanish Cortes were not indios like us who style ourselves as Filipinos today. These representatives were not representing the interest of the native population. Rather, they represented the interest of the colonial government, which was Spanish through and through, and the Spanish population of the islands.

Ventura de los Reyes (Cortes of 1810-13) was a wealthy Filipino merchant in Manila, meaning a creole.

Representing the country in the second Cortes (1820-23) were: Francisco Bringas y Taranco, ex-alcalde mayor of Ilocos; Vicente Posada, ex-justice of the Manila Audiencia; and Manuel Sanz de Vizmanos, senior accountant of the Manila Tribunal of Accounts — all of whom were certainly not indios.

In the third Cortes (1834-37), the Philippine delegates were: General Andres Garcia Camba, Spaniard, Knight of the Order of Santiago, resident of Manila during 1825-35, and after his term in the Cortes, governor-general of the Philippines from August 1837 to December 1838; and Attorney Juan Francisco Lecaros, a prominent and well-to-do Filipino lawyer of Manila, meaning a creole.[8]

b. Because schools were open then to Filipino children, we of today are misled into believing that "we" were admitted to the primary schools and *colegios* during the first three hundred years up to 1863 of the Spanish rule. What are the facts?

(1) The early schools were not open to the indios. The charters authorizing their establishment expressly provided that these schools were for the training of children of Spaniards. Consequently, they graduated only Spaniards.[9]

c. Because Filipinos were then admitted to seminaries we of today are misled to think that "we" could take up the religious vocation, the men joining the seminaries and the women entering the *beaterios* and nunneries. What were the facts?[10]

---

[8] See Jose Montero y Vidal, *Historia General de Filipinas,* vol. ii, p. 550.

[9] See the excellent monograph of Domingo Abella, "The State of Higher Education in the Philippines to 1863..." in *Philippine Historical Review,* 1965, vol. i, no. 1.

(1) A letter of Governor Acuña to Philip III stated that the indios could not be priests.

(2) When after the expulsion of the Jesuits in 1768 Archbishop Santa Justa y Rufina, with the approval of Governor Raon, converted the Colegio de San Jose into an Archdiocesan seminary and admitted native boys, he and Governor Raon were severely reprimanded by King Charles III at the instigation of the Spaniards in Manila. The school had to close shortly after.

(3) As late as 1700, when the Crown of Spain made an inquiry whether there existed in the Philippines any seminary for native priests, Governor Cruzat replied "that there was not and never had been any such institution in Manila." He added that he himself saw no necessity for such a seminary.

(4) Visiting Hong Kong Governor John Bowring, writing in 1859[11] observed: "There are a few instances of the Indians being invested with the full rights of priesthood, though they generally reach no higher post than that *of assistants to the friars*."[12] In those days to be a friar's assistant was to be his sexton and/or accolyte.[13]

d. Because Filipinos were admitted in the University of Santo Tomas (founded in 1611), we of today are inclined to the equivocal notion that its establishment "was a tribute to the cultural progress of our people . . . the Filipinos were placed in possession of absolute equality with students of higher studies in Spain proper." What is wrong?

(1) Factually, the University of Santo Tomas was not "our" university, established for "our" people. Rather, it was an institution founded by Spaniards for Spaniards as clearly shown in the foundation document of the University of Santo Tomas: ". . . the Religious of the Order of St. Dominic in the

---

[10] Abella, *Op. cit.*

[11] John Bowring, *A Voyage to the Philippines,* (Manila, Filipiniana Book Build, 1963), p. 70.

[12] Read Marcelo H. del Pilar, *La Frailocracia* and *La Soberania Monacal.*

[13] See Jose Rizal's *El Filibusterismo,* Chap. xiii.

City of Manila founded a College, . . . preaching of the Holy Gospel and teaching of the sons of Spanish citizens."

(2) Regarding the claim of "absolute equality," we only need to recall (a) the great exodus of students — Spaniards, Filipinos, mestizos, and indios alike — to the great capitals of the Old World and the New World, and even in Singapore, Hong Kong, and Tokyo; and (b) Rizal's humorous satirization of the quality of instruction in a physics class.[14]

(3) Regarding the mentioned "higher studies", what college education was there to speak of prior to 1863? Prior to the Educational Reform of 1863, "the only official institution for *secondary* education in the Philippines was the College of San Juan de Letran . . . Secondary education was also given in the Ateneo Municipal of Manila . . . There were no other public schools for secondary education in any part of the Philippines . . . Secondary education for girls was provided by Santa Isabel, Concordia, Santa Rosa, Looban, and Santa Catalina colleges of Manila, and five others in the provinces. But the character of the instruction in many of these private institutions, and the courses of study in all, left much to be desired."[15]

e. Because Filipinos were extended the benefits of education, we of today are led to believe that "we" became more literate than the Spaniards themselves and more literate than some peoples in Europe. What are the facts?

(1) According to Dr. Domingo Abella, a very knowledgeable authority on the subject, in no time during the entire Spanish rule did the Spaniards comprise more than one per cent of the entire population.

(2) A statistical survey towards the end of the 19th century, when Spain was about to make her exit from the islands, shows that the literate population comprised two per cent of the entire population. Deduct from this the one per cent of Spaniards and you have a balance of one per cent representing the mixed breeds and the educated indios. Is this what is meant by a high rate of literacy?

---

[14] *Report of the Philippine Commission,* 1900, vol. i, p. 35.

[15] Bertrand and Petrie, *The History of Spain,* p. 225.

(3) If the indios were literate, it was not because of the Spaniards. Let us quote three witnesses of the local situation at different epochs:

> (a) Fr. PEDRO CHIRINO (1509-1602) — "All these islanders are much given to reading and writing . . . There is hardly a man, and much less a woman, who does not read and write in the characters used in Manila . . ."
>
> (b) J. FELIPE DEL PAN (1870) — "The majority of the indios who know how to read and write did not learn them in schools. It is a recreation in which they indulge which enables them in a short time, to write and draw letters simultaneously. Those who live in rural communities far from the public school usually begin their writing exercises with bamboo pen on a banana leaf..."
>
> (c) VICENTE BARRANTES (1878)—"Where there are no teachers the indios teach one another. They grab from each other's hands the corridos, which are popular legends and romantic stories; and when they do not have paper they write on banana leaves, or on sand kept in boxes, if not on the ground at the door of their homes. ... It can thus be stated with assurance that in no other place in the world is there such fondness for education as in the Philippines where those who cannot read and write are few."

The lengthy bill of particulars calls for a restatement of the 8th argument, namely: "Because the word "Filipino" had during the Spanish regime a referent different from that of today, the retention of the name "Filipino" leads to endless confusion among students of Philippine social and political history and specially among those who do not have formal history education."

9. The character and deeds of Philip II do not deserve commemoration by us and our posterity. What are the facts?

Philip II married four times, not for love, but always for "reason of state."[16]

---

[16] See Harold Livermore, *A History of Spain* (New York, Grove Press, 1960), p. 237.

Outwardly religious, he kept the princess of Eboli, his paramour, in a castle in Pastrana. The Spanish people today, true to their *Españolismo* or *Felipenismo,* have preserved the castle and made it a tourist attraction. (At the age of 16 Philip married his first cousin, Princess Maria of Portugal; his second wife was Mary Tudor of England, his aunt, being a first cousin of his father, Emperor Charles V; his third wife was Elizabeth of Valois, daughter of Henry II of France; and his fourth wife was his first cousin, Archduchess Anne, daughter of Emperor Ferdinand of Austria.)

Biographers portray him as a loving father and husband, but he could be sadistic even towards his family. When he ordered the arrest of his son Don Carlos, who was planning to escape to the Netherlands, Philip II personally accompanied the soldiers who arrested his son and placed him in prison, where the young prince died. Whether Don Carlos died by suicide, or of illness, or by beheading is still an open dispute among the Spanish historians, but all agree that Philip himself went to arrest his son.[17]

Philip II did not measure up to the ability of his father, Emperor Charles V, who was close to the hearts of his subjects because he spoke fluently their languages — Flemish, German, French, English, Spanish, Latin, and Italian. Philip II mastered only Latin, in addition to his native Spanish.

Shortly after his arrival from the Netherlands in 1559, he attended an auto-da-fe, a public burning of heretics at the stakes during the dreaded Inquisition, which he viewed from a balcony just across the public square.

In 1560 he signed the infamous Pragmatic Sanction which forbade the Moriscos (half-blood descendants of the Moors) to speak their Arabic language, prohibited their national songs, dances and other ceremonies, commanded the Morisco women to remove their veil, and ordered the opening of the doors of their houses on Fridays.[18]

---

[17] See Jean Desacola, *A History of Spain* (New York, D. Van Nostrand, 1962), p. 310.

[18] Livermore, *Op. cit.,* p. 235.

It was in Philip II's reign that the Moors of Granada and the people of the Netherlands revolted, that the so-called Invincible Armada suffered defeat under a smaller English fleet, and that the Inquisition claimed its greatest toll.

With Philip's consent, the Archbishop of Toledo, Fray Bartolome de Carranza, was arrested by the Inquisition and tried for alleged heresy. Archbishop Carranza was "a converso who had inspected the libraries of Oxford, been chaplain to Queen Mary and given the Emperor [Philip's own father] absolution on his deathbed."[19] He was Archbishop of Toledo and Primate of Spain who was active for many years hounding heretics. He was Charles' envoy to the Council of Trent and attended the marriage of Philip and Queen Mary; he was unanimously elected archbishop in 1557. Two years after his elevation to that ecclesiastical dignity, he was arrested by the Spanish Inquisition on charges of alleged sympathy with the views of the Protestants, was kept for 17 years from one prison to another, and finally in 1576 he was freed but suspended for five years from the exercise of his office. Due to both humiliation and exhaustion, the venerable archbishop died within five months from his release. He languished in the prison of the Inquisition for more than twenty years.[19]

A contemporary historian of Spain, Livermore[20] has very well summed up the life of Philip II, saying that Philip II developed three R's — reserve, reticence, reclusion — which passed for greatness.

Knowing all these about the man and king, what further justification do we have in retaining the name "Philippines" or its original equivalent, "Filipinas" for our country? What further pride do we have in calling ourselves "Filipinos"? In the eyes of the Spaniards, he was a great king. The Spaniards should, as they did, honor him for he deserves to be honored *by them.* But can we face the world, can we consult our conscience without a qualm, and say now in all sincerity that Philip II deserves to be honored *by us?*

---

[19] See Will Durant, *The Story of Civilization,* Part. VI, The Reformation (New York, Simon and Schuster, 1957), p. 640-641.

[20] Livermore, *Op. cit.,* p. 231

SUMMARY AND CONCLUSION

This paper has supported the hypothesis that changing the name of the Philippines is imperative — desirable, necessary, and urgent. In summary, the arguments for change are:

1. Name-changing is the world's tradition. There is nothing wrong with name-changing.

2. If we have been changing the names of streets, municipalities, and provinces, which is a trifling expression of our nationalism, why don't we make the most significant and most nationalistic of all changes — giving a new name to our country?

3. Emergent nations have adopted a new name, which gives them a national identity. Free political existence, statehood, should begin with the adoption of a new name for the community.

4. Linguistically, "Filipinas" and its Tagalog rendition "Pilipinas" are objectionable.

5. Naming of our country is our people's natural and legal prerogative. Let us not surrender that God-given prerogative. Let us exercise it. Let us adopt a new name.

6. The circumstance surrounding the origin of the name "Filipinas" affronts our sensibilities and honor.

7. The application of the term "Filipino" to us today has no historical and social justification.

8. Because the word "Filipino" signified during the Spanish regime a referent different from that of today, the retention of the name "Filipino" leads to endless confusion among students of Philippine social and political history and specially among those who do not have formal history education.

9. The character and deeds of Philip II do not deserve commemoration by us and our posterity.

Premises considered, it is concluded that there is compelling need to change the name of the Philippines. That such is desirable, necessary, and of supreme immediacy has been amply shown.

RECOMMENDATIONS

1. Let there be an intensification of the compaign for change. It is futile to suggest a new name for the country if the people

are not yet sold to the idea of change. The people cannot accept a name proposal unless they understand its background; but they cannot understand unless they are informed.

2. Amend the Constitution. The word "Filipino", "Philippine", and "Philippines" appearing in the fundamental charter should be repealed by substitution. This is the constitutional, the democratic way of doing things in a democratic society. Let delegates to a constitutional convention choose a name for our country. They are our duly constituted spokesmen. Let us trust in their patriotism, competence, ability, and wisdom. Remember, however, that they need our full support. — YOURS AND MINE.

On the Origin of the Word *Manila*[*]

Ildefonso Santos

ALTHOUGH OCCASIONALLY A NEW theory crops up as to the origin of the word *Manila*, it is generally believed that the city owes its names to a tree known as *nilad* or *nilar*. The city's original name was *May Nilad*, which literally means "having nilad" or "nilad town". According to Dr. T. H. Pardo de Tavera,[1] it is customary in Malayan countries to name a town after a tree that grows abundantly therein or that characterizes it by the rarity of the species. Thus, in the Philippines, there are places with such names as *Hagunoy* (a medicinal vine), *Kiyapo* (a floating plant), *Talisay* (a shade tree), *Sampalok* (tamarind tree), *Niyugan* (coconut grove), *Maisan* (corn field), *Masantol* (abounding in *santol*, a fruit tree), *Malulos* (abounding in *lulos*, a tree without nodes), *Maykawayan* (having bamboo), *Maybunga* (having areca or betel nut), and *Maypaho* (having *paho*, a species of small mango).

Legazpi's occupation of Manila in 1571 resulted in the burning of the village by the natives. Realizing the futility of further resistance, Radya Matanda made peace with the Spaniards, pledged friendship to Legazpi, and donated the village's site for the proposed city "on condition that its original name *May Nilad* would be retained." Agreeably, Legazpi adopted this as the name of the new city,[2] which King Philip II of Spain, by a royal decree in 1574, also called *El Insigne y Siempre Leal Ciudad*.[3]

---

[*] Paper read before the Bibliographical Society of the Philippines on October 26, 1958.

[1] Trinidad H. Pardo de Tavera, *El sanscrito en la lengua Tagalog* (Paris, 1887), p. 40.

[2] Jean Mallat, *Les Philippines* (Paris, 1846), v. i, p. 35.

[3] Pedro Murillo Velarde, *Geographia historica* (Madrid, 1752), v. 8, p. 51.

The Spaniards, who must have found the pronunciation of *May Nilad* cumbersome, lost no time in changing it to *Manila* by dropping the *y* in *May* and the *d* in *Nilad*. They likewise changed the names of the native villages, *Tundok* and *Binundok,* to *Tondo* and *Binondo,* respectively. Thus it was that the city's name followed the general pattern of Spanish place names, ending in vowels — *Castilla, Cataluña, Andalucia, Murcia, Valencia, Malaga, Sevilla, Granada, Barcelona, Almeria,* etc.

But no sooner had the name *May Nilad* been Hispanized than the natives began Tagalizing it anew by reviving the *y* in *May* and adding a glottal stop after the final *a* in *nila*. Hence, *Maynila.* This manner of adding a glottal stop is common among the Tagalogs, as may be noted in such adopted foreign words as *mukha* (Sanskrit, *mukha,* face), *dila* (Malay, *lidah,* tongue), *bandila* (Spanish, *bandera,* flag), *manika* (Spanish, *muñeca,* doll), and *Santana* (Spanish, *Santa Ana,* name of a Manila district).

In the course of time, the word *Manila* was mistaken for the city's original name, and from this stemmed two theories; namely, (1) that it was derived from *dila* (tongue); and (2) that it came from *nila,* indigo plant in Sanskrit, which some believe to have been introduced here in ancient times.

The first theory was attributed by Dr Jose P. Bantug to the Tagalog lexicographer, Pedro Serrano Laktaw, who supposed *Maynila* to have evolved from *May-dila.*[4] Fr. Thomas Cooke Middleton might had had this famous Tagalista[5] in mind when he said:

> Some writers claim that the name is a corruption of *Maydila* from the Tagal words *may* and *dila,* meaning 'the place that has a tongue' — alluding to a tongue-shaped island formerly at the mouth of Pasig River.[6]

Dr. Bantug gives the following explanation in support of this statement:

> Verdaderamente los antiguos isleños tenian una concepcion grafica y acabada de la geografia de su pais, pues, como podria comprobarse,

---

[4] Jose P. Bantug, *El numerario aureo de las antiguas Maniolas,* (Manila, The Philippine Numismatic and Antiquarian Society, 1950), p. 807.

[5] Serrano Laktaw's writings on Tagalog came prior to the publication of Blair and Robertson's monumental work on the Philippines, although his *Diccionario Tagalog-Hispano* was published in 1914 and his *Estudios Gramaticales sobre la Lengua Tagalog* in 1929, posthumously.

[6] E. H. Blair and J. A. Robertson, *The Philippine Islands,* 1493-1896, v. 3, p. 148.

> desde el aire, el rio Pasig, con sus recovecos y sus afluyentes, se parecia a un dragon gigantesco plateado a la luz del medio dia, con su cola en la Laguna de Bay y su boca en la Bahia de Manila y su lengua de barra arenosa.[7]

While this explanation may seem plausible, I cannot subscribe to the theory that *Maynila* came from *May-dila* on the ground that, in Tagalog, the *d* in *dila* could have changed first to *r* and then to *l*, but never to *n*.

As to a recent claim that *dila* refers to the "tongue of land" where Soliman's fort had been built (now the site of Fort Santiago), all I can say is, if this were true, the ancient Tagalogs should have called it *lungos, tangway,* or *tangos.* Many such "puntas de tierra" with these names can be found around Manila and in other parts of the Tagalog region.[8]

The second theory was propounded by a well-known local writer[9] who found support in Dr. Pardo de Tavera who gives two different meanings of *nila* — one for the word as supposedly adopted in Tagalog, *una Rubiacea, Ixora Manila*; another for the original in Sanskrit, *Indigofera tinctoria, Papilionacea.* Obviously referring to the Tagalog *nila,* Dr. Pardo de Tavera comments:

> A la presencia de este arbol es debido el nombre de la capital de Filipinas, Manila, 'que tiene Nila.'[10]

This information is traceable to Fr. Manuel Blanco who has the following to say about *Ixora Manila*:

> Arbolitos de la traza de los mangles, y que crecen entre ellos. Su nombre verdadero es Nilad: y Manilad denota un lugar en donde hay muchos de estos arbolitos: y de aqui ha tomado su nombre la gran capital de Manila.[11]

For some unknown reason Dr. Pardo de Tavera changed the spelling of Fr. Blanco's *nilad* to *nila,* and this led the above-mentioned local writer to conclude that the *nila in Maynila* is, as it originally meant in Sanskrit, the indigo plant or *Indigofera tinc-*

---

[7] Bantug, *Op and loc. cit.*

[8] Ildefonso T. Runes, "Manila through 400 years," *Manila Progress Report* (The Manila Chronicle Special issue, Sept. 29, 1967), p. 4.

[9] Emilio Aguilar Cruz, "The word is Maynila," *Saturday Mirror Magazine* (June 28, 1958), p. 6; *loc. cit.* (July 12, 1958), p. 4.

[10] Pardo de Tavera, *Op. and loc. cit.*

[11] Fr. Manuel Blanco, *Flora de Filipinas* (Manila, 1837), p. 60-61; 3a. ed. (Manila, 1877), v. i, p. 77.

toria. That he was wrong may be seen from the fact that Dr. Pardo de Tavera's *nila* in Tagalog is Father Blanco's *Ixora Manila* or *nilad,* which gave rise to the original name *May Nilad* from which *Maynila* had been derived.[12]

That there is, however, a Tagalog word *nila* is correct. Fathers Noceda and Sanlucar[13] give the meaning of this only as *un arbol,* but nowhere else in the vernacular can it be found at present. Neither can it apply to the indigo plant, for the local name of this is *tayum.*[14] It is reported that in Guinguilonen, Mangaldan, Pangasinan, there are still indigo dyers who extract the blue substance from "a plant called *tayum*".[15] It is also by this name that the plant is known in Iloko,[16] although it is *tagum* in Bikol[17] and *tagung-tagung* in C. Bisayan.[18]

It should be emphasized that while *nila* in Noceda and San*lucar's*[19] is *un arbol, tayom* in San Buenaventura's[20] is *una yerba,* just like *tarum* in the Malay and Indonesian, which is the equivalent of the Sanskrit, *nila,* according to both Gonda and Wilkinson.[21] The latter denotes as herb (*una yerba*), which the Encyclopedia Britannica says "is reared from seeds sown in April and cut down in June."[22] The Sanskrit *nila* as adapted in Malay means the dye, not the plant. It would appear that Noceda and Sanlucar's *nila,* like that of Dr. Pardo de Tavera, is but a corruption of the Tagalog term *nilad.*

Since, undoubtedly, it was as *tarum,* later *tayum,* that the indigo plant was introduced here by the ancient Malayans, we can only infer that its Sanskrit name never reached our shores. Even if it did, it is incredible that our *nilad* could have been derived from it as alleged by Dr. Pardo de Tavera. For, if the Ancient Tagalogs had adopted the Sanskrit *nila,* all that they would have done was to add a glottal stop after the final *a,* and of course the result would not have been *nilad.* Apparently, the similarity between *nila* and *nilad* was responsible for Dr. Pardo de Tavera's error. This brings to mind what a distinguished American linguist, Dr. Frank R. Blake, once said:

---

[12] If, according to Dr. Pardo de Tavera himself, *Ixora Manila* is a Rubiacea, then it could not be the indigo plant of India which yields a blue dye, for that which is extracted from a Rubiacea as typified by the madder is red. This is according to Webster. As a matter of fact, the *nilad* has a bark that can be used for dying red.

[13] Juan de Noceda and Pedro de San Lucar, *Vocabulario de la lengua Tagala* (Manila, 1860), p. 206.

[14] Pedro de San Buenaventura, *Vocabulario de lengua Tagala* (Pila, 1613), p. 701. See also Eduardo Quisumbing, *Philippine medicinal plants* (Manila, 1951), p. 409; Noceda and San Lucar, *Op. cit.,* p. 334.

[15] Conrado Mendoza, "Twilight of an ancient industry," *Philippine Free Press* (Aug. 23, 1958), p. 22.

[16] Quisumbing, *Op. and loc. cit.*

[17] *Ibid.*

[18] *Ibid.*

[19] *Op. and loc. cit.*

[20] *Op. and loc. cit.*

[21] J. Conda, *Sanskrit in Indonesia* (Nagpur, 1952), p. 206; R. J. Wilkinson, An Abridged Malay-English dictionary (7th ed., London, 1948), p. 245.

[22] *Encyclopedia britannica,* 1956 ed., v. 19, p. 613-614.

> . . . likeness of form, even when accompanied by a similarity of meaning or usuage, does not necessarily indicate identity of origin.[23]

It was Dr. Blake who questioned the supposed derivation from Sanskrit of such words as *si* and *salapi* listed by Dr. Pardo de Tavera in his *El Sanscrito.*[24] In the case of *nilad,* there is more room for doubt inasmuch as only similarity of form is involved.

That the *nilad* once enjoyed wide circulation in the Philippines is borne out by its inclusion in standard botanical works. Blanco says of the plant.

> Las flores son blancas, y el fruto tiene ocho angulos. Tampoco se puede afirmar que el fruto sea baya: mas bien es una drupa seca, cuya nuez se puede dividir en dos.[25]

Brown gives a more detailed description of it:

> It has dark-colored bark. All parts of the plant except the inside of the corolla tube are without hairs.
>
> The leaf blades are smooth, leathery, rounded at the apex, and pointed at the base, 4 to 10 centimeters long, and 2 to 5 centimeters wide. The petioles are usually 1 to 2 centimeters long. The flowers are small, white, often tinged with red, and borne in compact groups. The calyx is about 4 millimiters long. The calyx tube ends in four or five small teeth. The corolla tube is cylindrical, about as long as the calyx with four or five lobes which are about half as long as the tube. The fruit is somewhat cylindrical, with eight to ten grooves, and usually a little less than a centimeter in length.[26]

---

[23] Frank R. Blake, "Sanskrit loan-words in Tagalog," *John Hopkins Univ. Circular* (June 1903), p. 2-3, 13-14.

[24] *Op. cit.,* p. 46.

[25] Manuel Blanco, *Op. and loc. cit.*

[26] William H. Brown, *Minor products of Philippine forests* (Manila, 1920), v. i, p. 64.

Merrill states that the "species is widely distributed in the Philippines along the seashore, . . . in mangrove swamps, and along most tidal streams subject to the influence of salt or brackish water."[27] He confirms its being a member of the family *Rubiaceae* and reveals that what Blanco calls *Ixora Manila* is the same *nilad* that is known scientifically as *Scyphiphora hydrophyllacae* Gaertner.

Blanco's *Ixora Manila* or *nilad* should not be confused with such other *Ixoras* as *Ixora coccinea* and *Ixora chinensis*, identified by Merrill as *santang pula* in Tagalog and believed to have been introduced into the Philippines, the former from India and the latter from India and China. A third—*Ixora finlaysoniana* or *santang puti*—is believed to have come from Siam, now Thailand. It appears that these *Ixoras*, though cultivated for ornamental purposes, are not established species.

Since there must have been plenty of *nilad* on the shore of old Manila, Merrill agrees with Blanco on the latter's above-cited version of how the city got its name. Blanco's *Manilad*, however, is incorrect. It should be *Maynilad* or *May Nilad*.

There is no truth in the contention of the proponent of *Maynila* that the *d* was added for being "the closest" that could approximate the glottal stop. The Spaniards could not have bothered to do this for the simple reason that they themselves usually drop the final consonant in such place names as *Madrid* and *Valladolid*.[28] They sometimes add a vowel to avoid a final consonant as in *Kawit* and *Maalat* which they changed to Cavite and Malate, respectively. Legazpi was not such a stickler for pronunciation that he could have been constrained to substitute a *d* for a glottal stop. Besides, how could a voiced phoneme like *d* be considered closer to a glottal stop than, say, a voiceless *k* or a *t*?

At present the *nilad* is no longer known as such by the Tagalogs. Its old name has gone the way of many plant names now obsolete or obsolescent. It is today the *kulasi*.[29] Probably this is why a barrio near the Manila-Navotas boundary is named *Bangkulasi* — from *kulasi* and *bang* which in Malay means red. The plant is also *landing* in Tagalog, *sabasa* in Zamboanga, Sulu, Lanao and Panay Bisayan, *tugisak* in Cotabato, *arinaya* in Ilocos Norte, *balasisi* in Zambales, and *hambalili* or *tabaw* in Negros.[30]

---

[27] Elmer Drew Merrill, *Species Blancoanae* (Manila, 1918), p. 364.

[28] Dr. Lopez Rizal confirms this in his letter to me, dated July 15, 1958: "It may be of interest for you to know that many Spaniards find it hard to pronounce the letter *d* at the end of the words or of the last syllable, thus they pronounce *Madri, Valladoli, Verda, Carida* for *Madrid, Valladolid, Verdad, Caridad* . . ."

The *kulasi* is the *nilad* of ancient Manila. It may well be Manila's symbol. May this city grow like the *nilad* with its star-shaped white flowers and fruit like the drupe, a hardy tree "with coriaceous leaves, the young branches viscid!"

---

[29] I have seen trees called *kulasi* along the shore of Navotas, Rizal, which fit the description of the *nilad*.

[30] Elmer Drew Merrill, *Enumeration of Philippine flowering plants*, v. iii, p. 533.

Will of Fernando Malang Balagtas *

The said will is preceded by the following proceedings:

Regular Court of First Instance. — April 23, 1845.

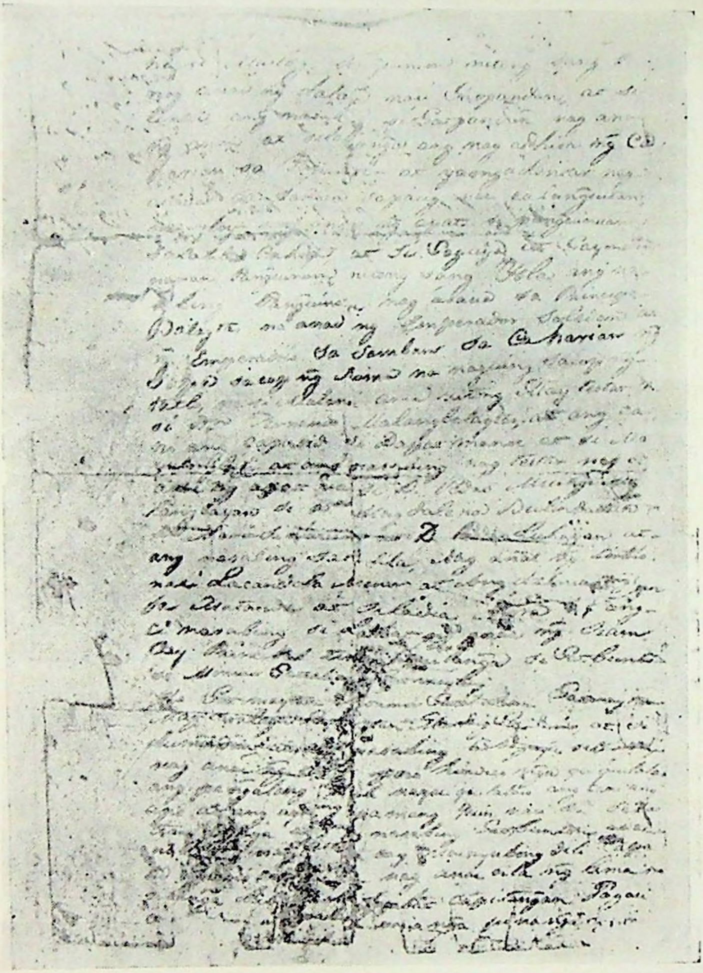
As requested by the applicant in his foregoing statment let the certificate applied for be made as an original certificate and after recording same furnish a copy thereof and deliver it to him its original which he encloses: such is the order of Mr. Muñoz, regular mayor, which he issued and signed and to which I certify.

Statement. — Mr. Baltazar Malanci, a native of and principal in the town of Apalit of this province, to Your Honor, in a legal form, applies and states: That by reason of my being in charge of the last will of my great grandfather, Mr. Fernando Malang Balagtas, which I solemnly set out on a few pages, and which instructions are to be carried out in the future, and I therefore appeal to the kindness of Your Honor and request that you please issue the proper order that the officers of this court take a copy of said instruction, and certify it in a legal form for my protection, and in order to secure it I most respectfully request you that, in view of my application, it be so ordered as it is within the law and to which I swear, etc. Mr. Baltazar Malanci.

The application having been filed together with the last will, let it be referred to the officers of this court that action may be taken in accordance with this request, no fees to be collected therefor, and that the record be thereafter delivered to him for such use as he may deem proper to make: so ordered by Mr. Francisco Estacio, acting mayor in the General Government of these islands, for this province, who signed

---

* The will of Fernando Malang Balagtas was made just before his death in 1589 in the town of San Carlos, Pangasinan. A copy of the will in Tagalog was found between the years 1911 and 1913 by Luther Parker in the town of Candaba, Pampanga, in the possession of Doña Maria Sumang y Balagtas, a decendant of the maker. The document formed part of the collection of "Historical Data" on the local municipalities of the National Library where three pages of the original (see illustrations) were preserved before the last World War in its then Filipiniana Division. Translated into English by Mr. Parker, the will was appended in his "The Early Bisayans", a thesis presented to the History Department of the University of the Philippines in 1914, a copy of which is now found in the University of the Philippines Library and from which the present text of the will has been taken. The will is also found in part in the *Philippine History Quarterly* (Sept. 1919), vol. 1, no. 1, p. 17-20. — M. G.



Fernando Malang Balagtas Will

it in this capital town of Bacolor on the twentieth day of August, sixteen hundred and ninety, to which I certify. — Estacio Domingo de Posadas.

In compliance with the instruction contained in the foregoing order, I, clerk of the court of this province make a legal copy of the last will therein mentioned, which is as follows:

THE WILL

Heading. — In the town and mission of San Carlos, Province of Pangasinan, on the twenty-fifth day of March, 1539 (sic 1589): before me, the Royal Public and War Scrivener, as Senior Adjutant of the conquering army, and in the presence of the witnesses named at the end hereof, the Instructor and Field Master and General Admiral, principal, Chief Teacher of Christian Doctrine, Mr. Fernando Malang Balagtas, as the first person baptized in this holy conquest of these islands, whom I hereby certify that I know, said:

In the name of the Most Holy Trinity, the Father, the Son and the Holy Ghost, three different persons and one real God in whom I have entire faith as a Christian Catholic such as I am, I, the said Mr. Fernando, being at present very sick in bed and not knowing the time of my death, therefore I name as my protector, intercessor and advocate the Sovereign Empress of Heavens, the Most Holy Mary, Our Lady, Who was conceived in grace from the first time of Her immaculate being, all Saints of the Heavenly Court, especially the Saint of my name, the Guardian Angel, and the others of his devotion, so that they prevail upon His Divine Majesty to forgive his sins and allow him to enter into His glory when He be pleased to take him away from this life to the eternal life, in which acquiescence he hereby legally confers all necessary power, such as is sufficient and required by law, firstly upon the Very Rev. Father Juan de Jesus, Chief Chaplain of this Holy Conquest, secondly upon Captain Francisco Campomanes, a lieutenant of this Army, and thirdly upon Mr. Sebastian Cajia, his nephew, so that, according to the order and rank in which they are here named, and as the maker is going to die, they prepare a statement of all his properties, rights and actions, and carry out his will as contained in a testamentary sattement separately signed by his own hand, that it being so I date the same, it becomes executed from now on and ready for the time to come; I approve it and hereby make it of record in the manner and form it is set forth, and in addition to the one year prescribed by law for it to be in force, I hereby extend such period for all necessary time without any limitation whatever, and do hereby relieve them from bond on account of the entire confidence he reposes in his attorneys who shall in all matters act with zeal.

First he commits his soul to the protection of God, Our Lord, Who created and redeemed it with the estimable price of the very precious blood, passion and death of Our Redeemer, Jesus Christ; and his body He sends to the earth of which it was made, and it is his will that it be clothed with the dress of our Seraphic Father St. Francis, with the Scapulary of our Lady of Carmen and the girdle of our Lord St. Austin; that it be buried in the Hermit, the Church of the Lord St. Charles; and command his executors to give ten gold taels for alms and ninety-six pesos in reales for his funeral and burial.

2. Moreover, he declares himself to be a widower, a native of Tambugao, Province of Calumpit, a lawful son of Infante Malansi and of the Old Lady Malandic, who is Mandic, deceased non-Christians, and having four children from his deceased wife, Juana Sisunan, with whom he was legally married, whose children are Pedro Musni Madlangbayan, Magdalena, Maria and Pedro Lubayan, all of whom were baptized in the early part of the year fifiteen hnudred and twenty-four, in the City of Cebu, where they were the first to receive baptism from the hands of that Bishop and Abbot; that their godfather was he and his younger brother, Gonzalo Pampagsic, and son, and in order that it may serve as a record he hereby clearly declares the lawful lineage of his ancestors who reached his age to be as follows:

Principal Arao and his wife, Maylac, rulers in these islands, were the parents of principal Gatpandan and Lontoc, and the said Gatpandan had six children who are the founders of Ternate, and the said Lontoc married the Lady of Pasig who is Calangitan. They had four children, namely, Panginoan, Selalila, Lahat and Cahia, owners and Lords of these islands, and the said Panginoan married Prince Balagtas, a son of the Sovereign Emperor Soledan with Empress Sasanban of the Kingdom of Sapa, a part of Romana: they had three children, namely, Malanci, my father, Dapat-Magmanuc and Macayabong-dili, and the said Malanci married Mandic, a daughter of principal Lahat, and their children were I, the maker of this will, who formerly was employed as a ruler amongst the non-Christians, and my name is Pansomun, and my said borther si named Pambagsic; I was married to Samac who was baptized as Juana Sisunan, Lady of Tabun, and we had our said children;

and my said brother had two children with Magdalena Cadcad, namely, Maria Labay and Lucas Tangui, and the said Salalila had three children, namely Lacandola Junior and the two rulers, Ladiamora; and the said Lahat had nine children with principal Timog, namely, Gat-Bonton, Monmon, Gat-Chalian, Gat-Maitan, Macaralaga, Gat-Maitim Mandic, Gat-Dula and Dumanda, and the said Cahia had three children, but I do not know their names, having only known as his grandson my nephew, Sebastian Cahia; and the said children of Lahat, with Timog, founded their towns from Dalayac, Duyong, Calantipay and Baliuag; he founded Gatbonton, and married Macayabongdile, a sister of my said father. They had five children, namely, Lovera, Macabat, Capitangan, Taui, and Pampalong whom they called Macapagal; and the said Monmon founded the towns of Quingua, Taal, Pinaniabatan, Tulican, Bacolor, Cupang, and married Dapat-Magmanoc, who also was a brother of my father. They had four children, namely, Tubling, Manotoc, Lampad and Magday, and the said Gatchalian founded large Quingua, Matisan, Bagaba, Pangat'han; but I do not know his children; and the said Gatmaitan founded the towns of Malisquiapo, Guiguinto, Napulinan, Gatiagan and Lugam, and I also do not know his children, and the said Macaralaga founded the towns of Maloc Pulilan, Munti, Dampol, Baguion, Mabugtos-na-ilog as far as Capitangan, and I also do not know his children; and the said Gatmaitim founded from the mouth of the river known as Mabugtud-na-ilog, Ladha, Aldai, Balatong, Calumpit, Balungao, Paneabic, Gatboca Lungos, Looc na malaqui (large Looc) as far as Bulusan and Parong-Parong, and the said Mandic, my mother, founded Bebay, Bulusan, Caboo, Ibayong, Pinagcoralan, Malandic, Mensulao, Pinga Pagaga, Linaguit, Mandasic, Pinagtapatan, Cupang as far as Pandocot, and was married to the noble infante Malansic, my father; and the names of Gat-Maitan's children are also unknown to me; and the said Gat-Dula founded Pandocot, Luasang, Cupang, Pinaglibutan, Pinagtapatang-munti, Pangsuan, Quinaanuran, Caloogan as far as Niguing-Matanda and Bangus, and married Sinundan. Their children were principal Mangintal and Tumbas, and the said Dumandan founded Niguinbago, small Bangus, Nataptap, Loasan, Bangus, Manghus, Masupling, Malang, Hagunoy, Marilao, old Hagonoy, Magong, which is Paumbong, also the rivers known as Manglares and Nipales in the said Hagunoy and married Bayinda, and their children were Principals Gat-Baliti, Pinolasan and Gadbondoc; and the children of my uncle, a brother of my said father. Each one of them founded their towns in company with my said father and my uncle, Dapat-Magmanoc, and Lovira, my female first cousin founded Candola and other places appertaining thereto, and married Quirandam, and they had two children, namely, Paniquian and Saquit, and the said Paniquian had two children, namely, Andrea Calilo and Juan Galan, and the said Saquit had a son whose name is Juan Lucas Pamintuan, and the said Juan married Ana Sinacuman, a daughter of the Principal of Tabungao. They had three children, namely Lucas Balagtas, Sebastiana Clara and Domingo Tungol; and the said Macabat founded Sampong, Banot and Bambang and other places appertaining thereto, and was married in... (not understood); he had three children, but I do not know their names; and the said Capitangan founded Apalit and other places appertaining thereto, and married Bainda. They had six children, namely Monica Gumoo, Martin Palintan, Catalina Atlay, Francisco Marucod and Mairap, and I do not know the name of the sixth. And the said Taui and Pampalong, whom they called Macapagal, founded Masaquit, Tabuyoc, Balete, Cabangbayan, Cabuyad, Sulipan, Capalangan, as far as the canal known as Gatboca, the two together and with the assistance of my said father; and my said uncle Taui, had two children with Gat-Baliti, who is Lamba. The said Pampalong married old Mandic of Pangaso, who was his first cousin. They had three children whose names I also do not know, all of which above mentioned relatives were the ones who ascended to the noble lineage of the Lords in these islands, for which reason I expressly state it to be the truth.

3. Moreover, that his grandfather, Balagtas, has two brothers who followed him as far as Capangpangan, their names being Manduquit and Liqueo. Both married: the latter, the same as Manduquit, had a son, Magpono, who was the father of Lomboy, the latter being the father of his deceased wife, Samag, who was baptized as Juana Sisunan, and therefore he commands his children and other relatives to recognize as lawful relatives all the ancestors of the said Manduquit and Liquiao. Such is his request,, it being his will and the truth.

4. Moreover, he declares that his said grandfather, Prince Balagtas, as well as his said brothers, as soon as they became widowers, again returned to their kingdom to be crowned as such; Balagtas, secured the crown of Sapa, Manduquit that of Bornay, and Liquiao that of Mindanao and all of them surrendered their insignia, or the Golden Fleece ,to the Infante Malanci, his father, in order that their nobility be perfected; but notwithstanding his native descent, he commands that his executors cause such insignia, or the Golden Fleece, as well as all other papers to be returned to the said kingdom of Sapa, that their descendants may not

injure Christendom in the future, and they shall not misbehave themselves in the rest of the princedom; therefore, he deemed it proper to provide that no one of his family shall seek any office or title until after the Roman Catholic Faith shall have been professed in these islands for the period of two hundered years, that all of his subjects be Christians, and if his executors be unable to assure the return of said papers and insignia to the said kingdom, that they cause such things to be returned in order that the subsequent offspring be not troubled, but should they desire to continue the enjoyment of privileges let them come into the said kingdoms to do so; so ordered and stated as his will and the truth.

5. Moreover, that all of his belongings, which have (Sic) used by His Majesty for the period of sixteen years, be not taken by his executors and children, since it is his desire to donate them all to the Royal Treasury; on the contrary he commands the increase of what the Royal Treasury may have, and so orders, as such is his will and the truth.

6. Moreover, he declares and orders that the flag to be set upon the head of the coffin when the same is taken to the church, be not buried by his executors together with his corpse, and that they send such flag to his son, Pedro Musni Madlangbayan, that the latter may deliver it to his nephew, young Lacandola, to his great-grandson, Captain Nicolas Gamboa, who shall come to this mission to succeed me in the discharge of the employment or office held by me, and in the absence of these people, to my other great-grandson, Juan Macapagal, in order that his fatherland be not left unprotected by his said son: such is his order and statement, as it is his will and the truth.

7. Moreover, he declares that all of his slaves who were bought as one-half be freed from bondage upon his death, and those shall only remain with his children who were bought as a whole, namely, the twenty-six who were given by way of tax, and their children, grandsons of Pasibulsibul and Balaytan, who were donated by Miguel Lopez de Legaspi, which people shall be distributed among his children as owners thereof: such is his order and statement, as it is his will and the truth.

8. Moreover, he declares and orders that his dwelling house located in the town of Tabungao pass to his children, the condition of which house and the materials used therein are the timber known as molave, betis and banaba; it has six posts, three on each side, one opposite the other, six and one-half varas high, fourteen nad one-half varas long, eleven and one-half varas wide, with a kitchen built with the said timber and having the same height as the said house, 7-1/2 varas, 6-1/2

varas long, with an uncovered stand made of the same timber. It is furnished with twenty-four arm-chairs, three high tables, and a box in the form of a table for altar, all made of the timber known as tindalo, and upon such table stands a gilt tabernacle, six spans high, with six chandeliers and six bouquets, their bases and tops made of silver, on the center of which stands an image in sculpture of Our Lady of Dolores, and a crucifix made of ivory, both bestowed with clemency by the said Bishop and Abbot who baptized him in the city of Cebu, and who was made the godfather of himself, his younger brother and son; and twelve gilt pictures containing the images of the twelve apostles, and seven pictures, also gilt, showing the seven archangels, with a lamp of white copper with its glasses, two beds with canopies and gauze and linen covers, two dozen silver plates, one dozen of which are *manserillas* with twelve dozen knives silver handled, two copper pans, three steel pans of different sizes, two thousand medium-sized plates, one thousand fine plates, one thousand heavy plates, and one Castilla table cover, for all of which things he paid eight hundred and fifty-eight pesos, five and one-half reales: therefore, his children waive their right to use them. Such is his order and direction as it is his will and the truth.

9. Moreover, he declares that his and his wife's gold and silver ornaments or furnishings which he considers to be jewels whose value and weight they will find in a book he left with them, which things he orders and instructs his children to call for and cause them to be distributed among them, as such is his will and the truth.

10. Moreover, he declares and orders that all of the ornaments, clothes and jewelry he wears, be given to this missionary station by his executors, together with the fifteen gold taels, so that it pray for him, excepting the bed and its clothes which he orders to be turned over to his children, as they belong to his deceased wife, and he also orders that all one dozen sheets in his house and the said bed remain for his two children: such is his statatement as it is his will and the truth.

11. Moreover, he declares that he has four hundred pesos and three evercoat box, and he instructs his executors to take possession of same Tostones (Portuguese silver coins, each equal to one hundred reis) in his and pay two hundred pesos thereof to the Provincial, which amount the latter loaned to him at the time he was in Cebu, and that the balance be delivered by his executors to his children: such in his order as it is his will.

12. Moreover, he declares that the names of his debtors on various accounts are stated in the inventory book which he leaves with his children by way of devise, which obligations are supported by proper evidence, and he instructs his children to collect from such debtors and use the money so collected for their benefit: such is his order as it is his will and the truth.

13. Moreover, he declares and orders his children that his dwelling house in Vevay, which he inherited from his said mother, Mandic, be given to Gonzalo Pambagsic, their uncle, as such is the agreement he made with his said brother in respect to such house: Such is his order as it is his will.

14. Moreover, he declares that the land upon whch his house in Tabungao stands, including various plants and other high lands and low irrigated lands, rivers, fishing canals, mangrove-trees, and nipa plantations, are undivided; I do not know their area, but I remember their divisions and boundaries to be as follows: beginning from the mouth of the Tabungao River, in the upward direction of the Sucol River, it is bounded, on the right hand side, by the land of the Lords of Tabuc, as far as the canal known as Gumamila; from this point, in the direction of Bacood which is located on the northwest side, following the edge of the land of the Lords of Pangcayari until reaching a canal known as Clabato which comes from the southwest side, and from the northwest side, following it, they are bounded by the land of Pangcayari and Polo as far as the river known as Matnong, and from this river, in a southwesterly direction on the right hand side, by the land of the Lords of Gunao, until reaching this and the said Tambugao River at the end thereof, and turning to the northwest side, following its direction, they are bounded by the same land of Gunao as far as the pass known as Lauit, or the small farm on the other side of the river, from which it extends to Longos in the same northwesterly direction, bordering the said Gunao land as far as the fourth river known as Mandapil, where the land of the Lords of Bacolor are found, and from this point, following the said river, again turning to the southwest side, bordering the land of the Lords of Bacolor, Matalap and Betis, Uaua and Carapdapan as far as the bank at the mouth of the river known as Mananpil, with the land of the Lords of Matimba and Paroba which is along this river, following its direction as far as the mouth of Balati, bordering the same land of Paroba and Matimbu, and from this point going up the river of Macabebe, always bordering it, on the right hand side is the land of

the said Paroba as far as the canal known as Baclod at the end of the land of the Lords of Pasbul and Magayut, and from this point, in a southeasterly direction, as far as the old dam of the river of Cainta, and following the said river, always bordering the said land of Magayut and Pasbul, as far as its junction with those of Palayang and Cayanga, and going into or bordering the land of Lucas Balagtas, as adjoining it, and also those of Magayut as far as the mouth of the canal known as Pilapil, and from this point, in a northwesterly direction, along the edge of the land of the said Tabun, reducing their land, and ends on the bank of the said Tabungao River, which he inherited from his mother, Mandic; and therefore he orders his children to divide them between his grandsons, namely, Fernando Sinacunan and Francisco Punga, and one-half part thereof is for his said children: such is his order as it is his will and the truth.

15. Moreover, he declares that he owns high and low lands which he also inherited from his said mother, Mandic, and which are located in Vevay, Cabos, Malendig, Masulao, Julang, Pinga, Pagaga, Linaguit, Pinagtapatan, Cupang, Mandasig, Pinagcaralan, Ibayo and Bulusan, whose divisions and boundaries are as follows: beginning from the bank or side of the large river on the turn, the upper end of Bacood known as Vevay, in a northwesterly direction and bordering on the land of Principal Gat-maitan, still following up the said Bacood as far as the division and end of the land of Principal Madre and of Principal Sinacunan on the Minagon of Libot, Arayat; and from this point, in a southwesterly direction, along the said land of Malendig and Pinga, following the latter, along the right hand side, as far as the land of the Lords of Matimbu, Pasbul, Magayol upon the bank of the Macabebe River, opposite the mouth of the Macalusoc River. From Hababa to Matimbu, and from the latter, entering upon the said Macabusoc, in a right direction along the side of the land of the coheirs of my father in Paralaya, as far as the fifth turn of said river, opposite a large tree of Lomboy, and from this point, in a northeasterly direction along the side of the land of the Lords of Matimbu, as far as the boundary and end of the land of Principal Gatdula and of this land in Pandocot, and from this point, due east, along the side of the old ditch leading up to the bank of the large river, across the said river, following the direction and boundary between Pnadocot and the land of Cupang, and from the latter point, in a southeasterly direction, along the side of the land of Principal Gatdula, which direction faces the bank of the Loasan River,

where there was a small canal at the mouth of which stood a Pandan tree, and from this point, in a southeasterly direction, going along and up the said river, touching the lands bordering upon it and the said Gogo, it is bounded, on the right hand side, by land of Principal Gatmaitan, as far as the boundary and end of the land of Balmagao, Parong-Parong and Bulusan, and from this ponit, in a northwesterly direction, along the side of the said land of Gatmaitan, as far as the bank of the large river, on the sandbank in said river, property of Bacot of Vevay (?) where the latter ends, and of which property the maker does not have any heir, except Principal Jatoana in respect to the land in Pagaga, where forty-eight cabalitas, high and low, and a slave, were set aside for her, which slave is a grandson of Balauitan, and this portion was in the form of donation and the said Linaguit, also set aside twenty-two cabalitas of high land, with a slave named Bulagac, a grandson of Pasibulsibul, for Principal Pang-Balitog, and the rest is for his children, with the exception of the lots located on the other side of the large river, of which he has a coheir, his nephew, Sebastian Cahia, also the great-grandson of Principals Dayang and Loay; and he so orders as it is his will and the truth.

16. Moreover, he declares that he owns high and low irrigated lands with bamboo trees, which fell to his share among this coheirs, the ancestors of the infant kings, brothers of his grandfathers, namely, Manduquit and Liquiao, who set such part aside for him, and the boundaries of such lands may be found on the Betis River, as follows: beginning from this point (torn). A canal known as (torn) Dayat (torn) in a northwesterly direction (torn) Dayat (torn) opposite Panglinglang (torn) Tanglay (torn) on the front side thereof (torn) the mouth of that with which it emerges to the large Betis River (torn) the mouth of Paramdam (torn) bounded by land of the Lords of Mejico (torn) following (?) (torn) the end of Candalay of (torn) a large river Capangpangan (torn) Fa (torn) of Pasig (torn) the end of said canal of Mata (torn) as far as (torn) Dayat (torn) said as boundaries by his coheirs of Dayat (torn) and it is (torn) inherited from his father, Malanci, the care and control of which he commits to his said brother, Gonzalo Pambagsic (torn) to cause such lands to be divided into three parts, one for his said brother and coheirs with Nicolas Lansangan, Alonso Manimbu, and the two remaining parts are for his children and among all of these named, with their children, Pedro Musni Madlangbayan (torn) Negros and Zambales (torn) opposite (torn). Lands of which Mateng

Baquis, Mapunso, Malapsap, Pinpin, Maputal (torn) ta (torn) Map (torn) Sampong, Taldaua, Matabig-Tanlay, Incong, Malbang, (torn) Ge (torn) B. (torn) all of these, they not being able to take away (torn) the said (torn) bales — his coheirs shall call for assistance upon his said son, Madlangbayan, to remove their danger makes (torn) da (torn) as it is his will and the truth.

17. Moreover, he declares that all of his high and low lands, fishing rivers and other useful forests in Capangpangan are inherited from Principal and Noble Arao, the father of Lontoc, his great-grandfather, were set aside for his grandmother, Panginoan, as a dowry upon her marriage with his grandfather, Balagtas, the Sovereign of Sapa, which, on account of their royal honor, were donated to them by the said Lontoc and his wife, his father-in-law, and from the sandbank of Hagonoy as far as the mouth of the Gapang River, both sides of the large river, which they endowed and which his coheirs with to distribute it, they should divide the same into three ports: one-third for his children and two-thirds for them, they holding them as a princedom: such is his statement and order as it is evident truth.

18. He declares and orders that all the high and low irrigated lands with bamboo trees, nipa plantations and mangrove-trees, located in the towns of Macaveve, Carapdapan, Betis, Uaua, Malataip, Bacolod, Becutan and Bulusan, on both sides of the Betis River with those of Mejico, be not claimed by his children and ancestors as they are set aside for the descendants of the two brothers of his said grandfather and the other descendants of the latter: such is his order as it is the truth.

19. Moreover, he declares and orders that all the lands which may be assigned to him as his part in the estate of his grandmother, Panginoan, in Tondo, Manila, Pasig, Bucaue, Bigaa, Guiguinto, Malis, Candaba, Arayat, Pangaso, including the said Gapang (torn) D (torn) A (torn) Calumpit, Apalit, (torn) Hagonoy, is reserved, and all of them are committed to the care and control of his female cousin, Tailana, a daughter of the aforesaid Pampalong, his uncle, and to her two children, Lapira anl Macapagal; of which lands she shall give one-third which pertains to his children: such is his order as it is his will and the truth.

20. Moerover, he declares and orders that, it being true that Pedro, his son is a widower and again married, he sets aside for him two hundred cabalitas of the high and low irrigated lands owned by him, which he inherited from his deceased mother, Mandic, the said Manlandig, Bevay, Caboo, Pinagcoralan and Mandasig, with another

twenty-two gold taels and two hundred pesos in reales by way of dowry; I warn that nothing be taken from the property donated to his first wife: such is his testament and order as it is his will.

21. Moreover, he declares them to be his property, all that is stated in his said memorandum and cash book and in any other papers, where a record will also be found of his affairs, assets and liabilities, with a regulation of the relations stated in the clauses of this his executed will.

22. Moreover, he appoints as his executor-keepers and administrators of all his properties, rights and actions, the said Very Rev. Father Juan de Jesus in the first place, in the second place the said Captain Francisco Campanis, and in the third place the said Sebastian Cajia, his nephew, and in the absence of the first and second above named, he places in their stead Captain Joaquin Esposo and Sergeant Fernando Latoc, by reason of the fact that the said Father Chaplain and Captain Campanis are not continually here, upon whom he confers such power or authority as is required by law in order to carry out the provisions above stated.

23. Moreover, he designates and mentions as his general heirs of the rest of his properties, rights and actions, his said children, Pedro Musni Madlangbayan, Magdalena Bolindanan, Maria Sinavan and Pedro Lumbayan, with one-fifth of the high and low irrigated lands in Vevay, Gaboo, Malandig, Mesulao, Jalang, Pinga, Ibayo, Macalusug, and on the other side of the large river of Ibayo, Gogo, Bulusan, Pinagcoralan, Luasan, Mandasic, Cupang, and directly opposite thereof on the other side known as Pinagtapatan, shall pertain to the third executor, Cahia, with the ancestors of his two principal coheirs, Loay and Deang, so that they inherit it and that they and their children may enjoy it with God's blessings; and should his death occur in this missionary station, that his corpse be buried in accordance with his direction contained in the first clause hereof, for which purpose and in the absence of the persons named, he appoints as his executors, first the said Captain Joaquin Espaiso, second the said Sergeant Fernando Latoc, and third his said nephew, Sebastian Cahia, in order that any one of the three who shall accept the commission, execute his orders as set out in his testamentary statement which will be found with this will and as shown by his cash book and other papers in his dwelling house; that he gather all his properties, rights and actions, and prepare inventories and

assign them after accurate account, and his children waive their rights in favor of his nephew (?) as he has already stated in this will, as it is his last will and the truth.

24. Moreover, he declares and gives notice in this last clause that there have been set aside ten cabalitas of low irrigated land for his two slaves, Pasibulsibul and Balaitan, for the reason that they have served him and his deceased father faithfully, two cabalitas and two loanes of which will be taken from Malandig, seventeen loanes from Mesulao, eleven loanes from Pinga, two cabalitas from Pagaga, and three cabalitas from Bevay. Therefore, he orders and instructs his said children not to question or ditsurb the said slaves or their descendants in the enjoyment and use of said lands: such is his order as it is his will.

25. Moreover, he repeals and annuls any other power to devise, as well as any will or codicil which he may have made or executed before, either orally, in writing, or before a public royal scrivener, that they may not be valid nor be evidence in or outside a court, with the exception of the present power and will which was made and executed by him, he thereby wishing that his above stated instructions, being his last and final will, be observed, executed and complied with: such is his will and stated his actual age to be eighty six years, three months and five days, including to-day, and affxed his signature thereto in the presence of Field Master Agustin Lacandola and his Lieutenant General Carlos Dimayuyu, Nicolas Umbillo, Leonardo Josef Calapang, a principal in the province of Calumpit, together with the said executors and others present who certify to it. — Fernando Malang-Balagtas — Father Juan de Jesus — Francisco Campanis — Sebastian Calua — Joaquin Espaiso — Fernando Latoc — Agustin Lacandola — Carlos Dimayuyu — Nicolas Umbillo — Leonardo Josef Calapang — Juan del Castillo — Lucas de Vera — Before me, Clemente Lopez Portugal, Royal Public and War Scrivener.

CERTIFICATE OF DEATH MADE IMMEDIATELY AFTER THE TESTAMENT

I, the Very Rev. Father Juan de Jesus, in company with Captain Francisco Campanis, a lieutenant in this Holy Conquest, certify that I being a senior chaplain therein and acting as a general manager of the Augustine Religion, discoverer, and founder of this, as the present between and ten in the morning of this date, this order of his, given before the death of the Quartermaster General, Instructor and Grandmaster, General, Admiral, Principal and Chief Teacher of Christian Doctrine, Mr. Fernando Malang-Balagtas, in this holy army, as a knight commander thereof, and a little before three o'clock, more or less, the said gentleman passed away in response to the divine call, and therefore all of his orders and instructions in regard to his funeral and burial were complied with, and upon this date and at five o'clock in the afternoon thereof his formal burial took place. And in order that there be a record of the execution of his express directions, I issue this certificate in this missionary station of San Carlos on the twenty-first day of March, 1539 (sic 1589). --Father Juan de Jesus, Senior Chaplain. — Francisco Campanis.

A copy of its original which contains nineteen pages, occupying a part of page twenty, with eight original, to which I refer in the form it was found, and pursuant to the provision contained in the order entered in regard to the foregoing, they are taken for correction and comparison with the said originals hereof, the witnesses to the taking, correction and comparison being Lieutenant Juan Yalong and Vicente Lopez, officers of this court, which was done in this town and capital town of Bacolor on the twentieth day of May, sixteen hundred and ninety-eight, to which I certify. In witness whereof I have hereunto set my hand and mark. Domingo Posadás, Public Scrivener.

Note: By virtue of the foregoing order a true copy of the original will is taken and which I delivered to the applicant, the latter containing ten pages with this, and with the said original enclosed. In witness whereof, I signed and attested it. — Posadas, Public Scrivener.

It agrees with the original documents enclosed by the applicant with his petition contained on the first page, which were returned to him and of which, in accordance with the order appearing on the same page, dated the twenty-second instant, I caused this to be taken, the witnesses to its copy and correction being Alejo Hilario Francisco y Casiano and Manuel Mijares, who are present in this office under my incumbency, on the twenty-fourth day of April, eighteen hundred and five, to which I certify.

Genealogy of the Rulers of Central Luzon *

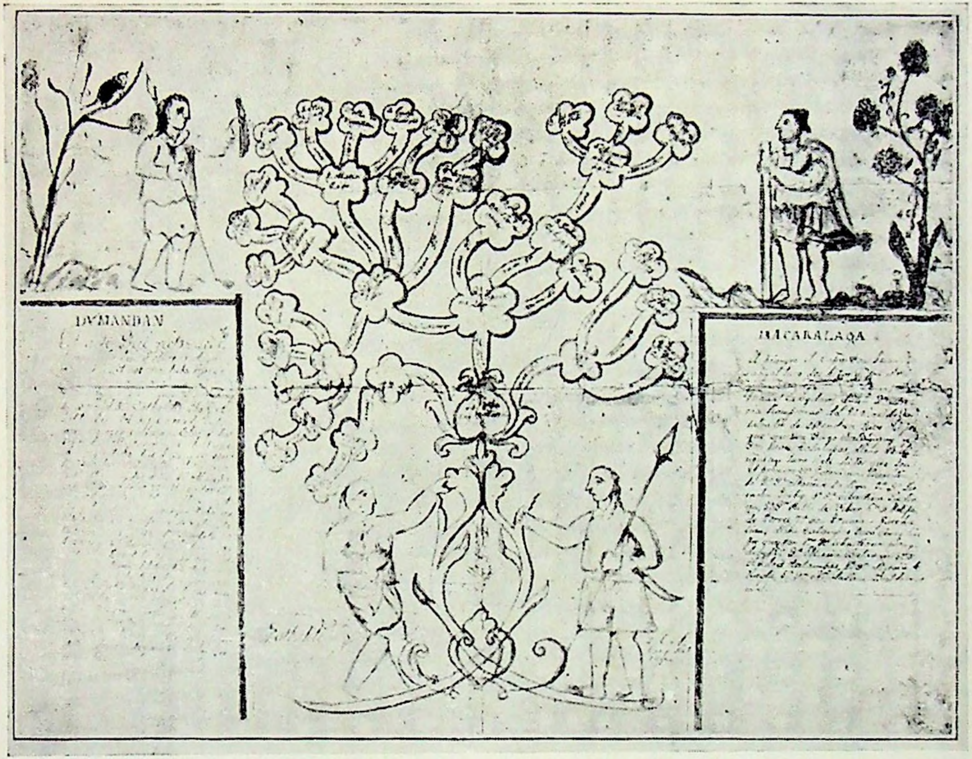
Principal and noble Araw of Borneo
m. lady Maylag

Children

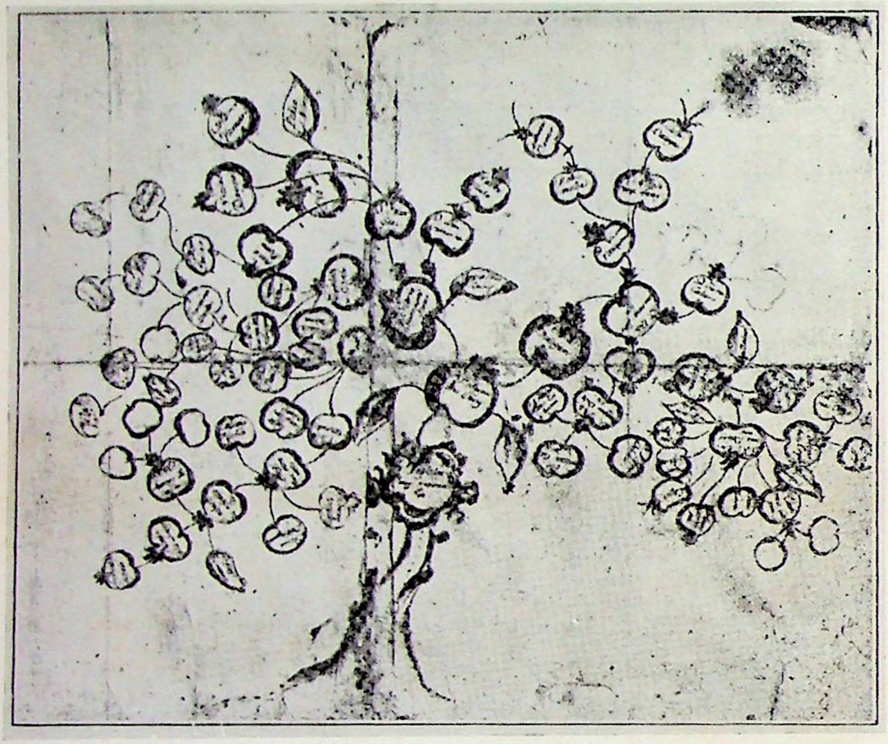
Generation		
I (Ca. 1300 A.D.) Remote influence from Madjapahit empire	1. Principal Gat-pandan	2. Lontoc, m. lady Calangitan, Lady of Pasig
II (Zenith of power of empire, ca. 1335-1380 A.D.) Decline of Madjapahit empire 1389-1478 A.D.	Children of Gatpandan: six children, the founders of Ternate, Moluccas (b)	Children of Lontoc and Calangitan: (a) 1. Panginoan m. Prince Balagtas 2. Selalila (Sri Lela) or Suleiman I, the Admiral founder of Maynila (c) m. lady Ysmeria 3. Lady Lahat m. Principal Timog 4. Cahia or Cahiya
III (Ca. 1500 A.D.) Mohammedan influence of Central Luzon from Borneo		Children of Panginoon and Balagtas: 1. Malangsic m. lady Mandic his first cousin and 7th child of Lahat and Timog 2. Dapat-magmanoc m. lady Monmon his first cousin and 2nd child of Lahat and Timog 3. Lady Macayabongdili (d)
- ditto -		Children of Selalila and Ysmeria: (e) 1. Rajah Suleiman II (f)

---

* Prepared by Mariano A. Henson from the Will of Fernando Malang Balagtas and reprinted with his permission from his *The Province of Pampanga and its Town* (4th rev. ed., c1965) p. 204-210. Notes (indicated by letters in parentheses) following the Genealogy are likewise by him.


DUMANDAN
MACARALAQA

A page of the Fernando Malang Balagtas Will showing the family tree of the Gatbaliti.



Another page of the Will showing the family tree of the Lahat

Generation	
	2. Rajah Matanda (d. bet. 24 June and July 1571; (f) 11 August 1572 according to other historians) 3. Rajah Lakandula, Raja Muda or Ladiamora, the King of Tondo.(f)
- ditto -	Children of Lahat and Timog: 1. Gat-bonton 2. Lady Monmon m. Dapat-magmanoc her 1st cousin and 2nd child of Panginoan and Balagtas 3. Gat-salian 4. Gat-maytan 5. Macaralaga 6. Gat-maitim 7. Lady Mandic m. Malangsic her first cousin and first child of Panginoan-Balagtas 8. Gat-dula 9. Dumandan (g)
IV (Ca. 1600 A.D.) Spanish domination of Central Luzon	Children of Malangsic and Mandic: 1. Pansonum or Fernando Malang Balagtas, of Tambugao, Calumpit, Bulacan (d. San Carlos Mission, Pangasinan, Mar. 21, 1589) (h) m. lady Samag or Juana Sisunan, great-granddaughter of Liquiao, the 3rd brother of Prince Balagtas. Whence, Samag is paternal nice of Pansonum. 2. Pambagsic (i)
- ditto -	Children of Rajah Suleiman II: 1. Rajah Suleiman III, of Maynila, supposedly killed

	in action on May 24, 1571 in the battle for freedom against the invading Spaniards under Martin de Goiti.
- ditto -	Children of Rajah Lakandula: 1. Dionisio Kapulong (j)
VII	Great-grandchildren of Fernando Malang Balagtas: 1. Baltazar Malangsic, a native of Apalit, d. Aug. 20, 1690.

Genealogy of Prince Balagtas

Generation adapted to that of Araw's	Emperor Soledan or Anka Widyaya, of the great Madjapahit Empire, m. Empress Sa Saban of the Kingdom of Sapa or Santa Ana, Manila
II (Bet. 1335 and 1380 A.D.)	Children: 1. Prince Balagtas, Sovereign of Sapa, m. lady Panginoan 1st child of Lontoc-Calangitan. 2. Manduquit (Father of Duquit), sovereign of Borneo. 3. Liquiao, Sovereign of Mindanao.
III	Child of Liquiao: Magpuno
IV	Child of Magpuno: Lomboy
V	Child of Lomboy: Lady Samag, wife and paternal niece of F. M. Balagtas.

Legend: Sp. v. and Tag. v. in the following notes indicate Spanish and Tagalog versions of the Balagtas Will, respectively.

NOTES

(a) In the Tag. v. of the Will only two children of Lontoc are mentioned, namely, Salalila and Cahiya.

(b) Prof. H. O. Beyer's *Philippine History Quarterly,** 1919, says Gat-pandan with five other cachils (nobles) founded Ternate, Moluccas.

(c) Suleiman, the Admiral, described by Pigafetta in 1521, met by Legaspi himself in Manila in 1571, and identified by Prof. Beyer as Sri Lela or Suleiman I.

(d) Prof. H. O. Beyer's *Philippine History Quarterly,* 1919, says: Macayabongdili married Sebastian Cahia, nephew of F. M. Balagtas. Children of Cahia and Macayabongdili were: Lovera, Macabat, Capitangan, Taui and Pampalong (Macapagal).

(e) Salalila, according to the Sp.v. had three children, namely, Lacandola junior and the two rulers, Ladiamora. The Tag. v. says they were Lacandola junior, Sa Matanda and Ladiamora. Now, if, according to Prof. Beyer, Lacandola is the same Ladiamora, who are then the Ladiamors of the Sp.v. and Tag. v? If there is Lacandola junior, who is the senior?

(f) The order of birth among the Rajahs and their identities were furnished by Prof. H. O. Beyer.

Anent these three different personalities, it is curious to note that several authors have confused Rajah Matanda with Rajah Lakandula, namely, Fr. Manuel Buzeta, O.S.A. in his *Diccionario Geografico, Estadistico, Historico de las Islas Filipinas,* vol. I, page 86, mentions "raxa Matanda y LaCandola" and on vol. II, page 286, column 2, line 6, "Rajah Matanda o Lacandola", as one person; Isabelo de los Reyes, in his *Articulos Varios* (1887), page 91 and 111; as well as Blumentritt; P. Paterno in his *En Automovil* (1907); Jaime C. de Veyra in his "Los Documentos de Lakandola"; Dr. Luther Parker in Pampangan Ethnography, vol. I, 1922, pages 168 and 173, Beyer collection, says, both Matanda and Lakandula were baptized each one of them as Carlos; Dr. Luther Parker, *ibid.,* says further, that Lakandula is the same Fernando Malang Balagtas; and more lately historian Eufronio M. Alip in his *Political and Cultural History of the Philippines* (Rev. Ed. 1947) vol. I, page 73, besides confusing the said two Rajahs, asserts that Lakandula is the son of the Great Malangsic, when actually they are first cousins.

---

* The *Quarterly* was edited by Austin Craig and only one number (Sept. 1919) was issued. Author is referring to the only copy known to him in the H. O. Beyer's collection. — Ed.

Legaspi had assumed the office of first governor of the Philippines on 19 May 1571.[1]

Scarcely had passed one month after the installation of Legaspi in Manila when the natives of Macabebe and Hagonoy came over to Tondo to recriminate Raxa Matanda and (Raxa) Lacandola over their alliance with the Spaniards. The latter and (Raxa) Soliman in agreement with those of Macabebe and Hagonoy insolently challenged the Spaniards summoning them to the sandbanks of Bancusay (Navotas, Rizal). Legaspi sent against them eighty men under the command of Goyti who punished the boldness of the rebels, only a few escaping with life from the skirmish.[2] (Note: In all the books and documents I have read in Spain about this incident never did I find out the account of how Raxa Soliman was killed in action. Again the three distinct personalities of the Rajas Matanda, Lacandola and Soliman confused by historians is emphasized here).

For further categorical clarification of this historical controversy, let Legazpi be quoted in a letter addressed to the Viceroy of New Spain dated in Manila, August 11, 1572, wherein he says that "Rahaj Matanda, Raja Soliman and Lacandola made at last their peace pact with Legazpi himself on May 18, 1572" (*Phil. Hist. Quarterly,* Manila, Sept. 1919). So we see that Legazpi, unlike Fr. Buzeta, did not say "Raja Matanda y Lacandola" where the letter "y" according to Spanish usage serves to link family names or titles of nobility together in a person.

Rajah Lakandula, further in 1574 was preparing himself to lead the stage of a revolt against the Spaniard simultaneously with the Limahong invasion.

"Raja Soliman, then, could not be other else than Suleiman II who survived his son Suleiman III, nephew of Matanda and Lakandula, Suleiman III the one who was *supposedly* killed in the battle of Bangkusay on May 24, 1571, according to historians.

Other authoritative sources elucidating the matter of identities, amid confusions, of the said rajahs follow:

"Luego de haber entrado en Manila (quemada esta vez por sus mismos moradores), dio a entender Legazpi a Raja Matanda y a Lacandola, que perdonaba a Raja Soliman lo que habia hecho contra el Maese de Campo el año anterior." (No sooner had Legazpi entered Manila

---

[1] Felipe Ma. de Govantes, *Compendio de la Historia de Filipinas* (Manila, Imp. del Colegio de Santo Tomas, 1877), p. 45.

[2] *Ibid.*

(scorched this time by its very inhabitants), when he made it plain to Rajah Matanda and to Lacandola, that he forgave Rajah Soliman for what the latter did against the Field Marshal the year before.)[3]

Nine out of ten parts . . . those of Manilla (Manila) there was a fort with twelve pieces of artillery small, medium and some big culverins... two principals, the one is deceased and died a Christian (Raja Matanda?) and the other Raja Soliman... who always behaved well until he died. At ten o'clock on 24 May 1572 the Spanish boats began shelling and the Field Marshal (Goyti) was on land with 80 soldiers... Returning to the said island of Panay where (Goyti) decided to sail with the remnants of his other people and *armada,* year 1571, second day after Easter, with 230 arquebusiers soldiers passing through the island of Mindoro they arrived in Manila and the natives put fire to Manila. The governor (Legazpi) in behalf of Rajah Soliman and Delaya (Lacandola?) (said) that they will be received in peace and friendship and Legazpi pardoned some faults against the field marshall last year.[4]

The greatest chiefs of that country (Central Luzon, Philippines) then were the old Raja (Matanda), Raja Soliman, and Lacandola.[5]

"In the same way you have to give to the heirs of Raja Soliman and Lacandola natives of Luzon that are vassals of the king our lord may subjects in his royal name..." Letter of doctor Francisco de Sande, 13 April 1578.[6]

. . . we have wished by his hand give notice and account to Your Majesty of how those of us who write this letter we are don Miguel Banal married to doña Ynes Dahitim, Principal granddaughter of Raja Soliman lord that was of the city of Manila and its environs and the town of Quiapo and likewise don Agustin Turingan married to doña Maria Guinyamat also granddaughter of the said Raja Soliman and having been lords of the lands of said town of Quiapo in which place we succeeded as children and grandchildren, with mighty hand we were forced and seized our said lands by some persons like the Fathers of the Society of Jesus (Jesuits) and Captain Pedro de Echaves and one Francisco de Torres without any right that did not leave us to plant and inhabit our homes... we hope of Your Majesty to restore our lands. Don Miguel Banal and Don Agustin Turingan. Manila, 2 July 1603.[7]

---

[3] Francisco Colin, *Labor Evangelica* (Barcelona, 1900), v. i, p. 133.

[4] Archivo General de Indias, Sevilla, Patronato Real, Inventario, v. i, leg. 24, r-24, p. 6.

[5] E. H. Blair and J. A. Robertson, *The Philippine Islands,* 1493-1898, v. xxiii, p. 198; also Juan de Medina, *Historia,* ch. 14.

[6] Archivo General de Indias, Sevilla, Catalogo de los Documentos Relativos a las Islas Filipinas, t. ii (1573-1587), p. 94.

Soliman was identified as Rajamora or "Rahang mura."[8]

Raja Matanda ruler of Manila in 1571.[9]

At this time, July 1571, after receiving baptism solicited by him under the name Felipe, from presbyter (clerigo) Don Juan Vivero, Rajah Lacandola died.[10]

It is curious to note that T. H. Pardo de Tavera of the Philippine Commission has also ascribed the name of Felipe to the old Rajah Soliman when baptized on or after 24 May 1571.[11] For Soliman III was *supposedly* killed on 3 June 1571, unless Dr. Tavera confused his Soliman with Rajah Lacandola, next preceding, to mean Matanda. May 24, June 3 and June 24, all of 1571 were joggled by historians in this and for lifting dates of foundation of Manila.

Año 1753 — Sello FERDINANDVS VI — "Certificamos quepor los Padrones Generales delos Reales Tributos de las Provas. de Tondo, Bulacan yla Pampanga consta hallarce Empadronados los desendientes de los Regulos, Ladia Mantada, Lacandola, y Raxa Soliman..." Year 1753 — Seal FERDINAND VI — "We certify that by the General Tax-Lists of the Royal Taxes of the Provinces of Tondo, Bulacan and La Pampanga there is an entry as Registered Tax-payers of the descendants of the Chiefs, Ladia Matanda, Lacandola, and Raxa Soliman..."[12]

Año 1753 — Sello FERDINANDVS VI — "Por el preste. os ordeno y mando cada vno porloq/os toca, hagais compareser a este Jus.do los Desendientes de los regulos dela Candola, Ladia matanda, y Raja Soliman..." Year 1753 — Seal FERDINAND VI — "By these presents I order and command you everyone concerned, to let appear before this court of justice the Descendants of the chiefs of la Candola, Ladia Matanda, and Raja Soliman."[13]

..."the two principals named Raja the old and La Candola intending to receive me... and that Raja Soliman dare not come because of what happened last year... (Letter of Legazpi to the viceroy of Nueva España (Mexico) in the middle of year 1572)."[14] Consequently, was Raja Soliman still alive in 1572?

---

[7] *Ibid.*, Audiencia de Filipinas, leg. 35, Cartas y Expedientes, 1596-1606, r-7, Exp. 86.

[8] E. H. Blair and J. A. Robertson, *The Philippine Islands*, 1493-1898, v. vi, p. 48.

[9] *Ibid.*, v. xxviii, p. 107.

[10] José Montero y Vidal, *Historia General de Filipinas*, v. i, p. 41.

[11] *Census of the Philippine Islands*, 1903, v. i, p. 313.

[12] Philippine National Archives, leg. 6, no. 71, folio 61.

[13] *Ibid.*, leg. 6, no. 71, folio 66.

(g) Dumandan, likely to be the forebear of all Lumanlans of Porac, Pampanga and elsewhere.

(h) The photostatic copy of the only surviving page of the Tagalog version of the Balagtas Will which is abbreviated as Tag. v. in the preceding Legend, mentions as children of Fernando Malang Balagtas, the following: Pedro Musngi Madlangbayan, Magdalena Bulindanan, Maria Siniariang and Pedro Lubayan, whereas the Sp.v. enters them as the children of Baltazar Malangsic, the great-grandson of F. M. Balagtas himself.

(i) According to Prof. Beyer's *Phil. Hist. Quarterly,* 1919, Gonzalo Pambagsic married Magdalena Cadcad who begot two children, Maria Labay and Lucas Tangui.

(j) In Prof. Beyer's *Ibid.,* the children of Lakandula bore the name only of Lakandula. For security reasons F. M. Balagtas in his Will (Sp.v.) withheld the names of the descendants of Lakandula who were then being persecuted for the cause of our freedom, so said Prof. Beyer.

Other descendants of Lakandula were in 1689 and 1779 natives of Arayat and Apalit, Pampanga, respectively.

In 1787 his other descendants in San Simon were accused of making troubles among the natives, their segregation in a group thereof being asked from the authorities concerned.[15]

---

[14] Antonio de Morga, *Sucesos de las Islas Filipinas* (Ed. W. E. Retana; Madrid, 1909), p. 377, note 25.

[15] Philippine National Archives, leg. 55, parte 2, no. 6, years 1784-1848.

More Documents on the Japanese Occupation of the Philippines, III*

Compiled by Mauro Garcia

The Case of Dr. V. Buencamino; Meeting held at Malacañang Palace at the Office of the President

Present: President Jose P. Laurel, Dr. V. Buencamino, Felipe Buencamino iii

Time: 10:30 — 11:45

"I've wanted to call you a long time ago," said the President to Dr. Buencamino while shaking hands with the doctor, "but the pressure of official duties and engagements have prevented me from doing so."

The President reclined on his swivel chair and he began to wipe his glasses as he spoke.

"Roxas and Aquino have asked me to see you," he stated, "but I thought it was no longer necessary for me to see you because I already made up my mind to dissolve the Naric."

"I told Gen. Kuroda," he revealed, "that the Naric would constitute a bad inheritance for my government. And I told him in the City Hall about the anomalies in the Naric and that (with emphasis) practically all the Japanese were crooks."

"Gen. Kuroda," recounted the President "was astounded and he asked me if I could name the crooks and I said that I did not know because I had no facts. I only heard reports," said the President, pointing to his ears. "And I understand that the Japanese of the Naric are now being investigated in Fort Santiago." The President looked at Dr. Buencamino as if waiting for an answer. But the doctor looked at the

---

* For Parts I and II, see the Historical Bulletin, v. x, no. 4 (Dec. 1966) and v. xi, no. 1 (Mar. 1967): for the major compilation by the same compiler, see v. ix, nos. 1/2 (Mar./June, 1965).

President straight to the eye, tightened his lips, remained silent, reserving his answer.

The President resumed cleaning his glasses, then explained: "In view of these facts, together with my previous decision, I therefore did not deem it necessary to call you anymore. My decision, was already made. The Japanese were managing the Naric and (he paused for a while) I did not want to be made to hesitate in my decision. I had to take drastic action to meet the situation."

The President surmised that Gen. Kuroda was probably taken aback by his rather frank outburst. He said: "Maybe I spoke too strongly but I always try to speak frankly with them. Sabido advises me to speak more softly especially with the military, but that is not my nature. Anyway they give me due respect."

President Laurel continued: "Frankly, I am not interested in being President. I did not ask for this post. But I am here and I am going to do everything I can do while I am here."

He laid his glasses on the desk and with a low voice he said: "I am faced with many tremendous difficulties. This independence we have is an independence which is not independence. You have the Navy on one side, the Army on the other, the guerrillas, the Embassy and my own government. Five in all!"

Dr. Buencamino smiled.

Continued the President: "I told Tojo that if I don't get any cooperation from either the Japanese or the Filipino people, there is no use of my being here. It would be better for you to bring back the old military regime. But of course I do not want that as much as possible, because that would be a step backward."

Then sitting erect and looking upward, the President said: "I am already 53 and I don't think I will live another 53 years. My life was already forfeited at the Wack Wack. If another assassin wants to take my life, I am not afraid."

Reclining on his swivel chair, he resumed: "The other day, an admiral came here, asking me for 60,000 hectares of land in Cotabato. I told him that I approve his request in principle because of the Mutual Alliance Pact. But I would like to see the papers so that I may give it additional study. But then the next day, the Army called me and asked why I authorized the admiral's request. Apparently the 60,000 hectares were being utilized by Japanese development companies. And so when Murata paid me a courtesy call on New Year's, I brought this matter to his attention. I told him why doesn't the Army and Navy get together and then come to me through you, so as not to put me in an embarrassing position. But Murata got offended. Maybe he thought I was giving him a lecture and he left just like that," described the President, with a cutting gesture of the hands. "I probably shouldn't have talked of official matters during a courtesy call. He was even dressed formally."

Dr. Buencamino was still silent. He simply looked at the President wtih a fixed gaze. He seemed to be looking through the President.

Continued the President: "Regarding this war, your opinion is as good as mine and mine is as good as yours. But the queston which confronts us today is not whether America is coming back or whether we want her back but rather what should we do for ourselves. All these guerrillas are useless. What can they do to change the course of the war? None of us can do anything to change the course of this war. This is not our fight. This is Japan's and America's. None of us know how long this war will last. So we must be prepared and determined to take care of ourselves."

The doctor still remained quiet. His eyes were fixed intently on the President.

Reminisced Pres. Laurel: "I still recall those last cabinet meetings at Marikina. We were there under the mango tree near the air-raid shelter. Don Manuel put up before the Cabinet the order he just received from Washington commanding him to go to Corregidor.

"In justce to him, I want to say that the President did not want to leave. But it was us—the Cabinet—including me that influenced him. I still remember him saying: 'Laurel, write my letter and explain why I should not go.' And I wrote that the people would not understand the President's act of leaving for Corregidor during a crucial period. It would be like running away, I wrote. The same things that are being said of him now.

"But finally, the decision was made that he should go. Then he informed us that he would bring Valdez as Sec. of National Defense and at the same time private doctor and then he said that he would also bring me. I was ready to go. Gen. MacArthur gave me a roll of good west point khaki. I went to Wang's and I ordered twelve uniforms. I still keep these. But I did not reveal anything to my wife. You see, she has a weak heart.

"Finally at the last minute, the President changed his mind and he said he would bring Joe Santos instead. 'You Laurel' he said, 'are influential with the Japanese. They have even given you a doctorate. So stay and help Jorge.' "

"And so I stayed," said President Laurel, "and we received the Japanese. I was Secretary of Justice then. I tell you it was hard in the beginning. Civilian Japanese would go into the courts and force decisions. They would slap people in the courts. So I issued an order prohibiting the civilian Japanese from entering the court rooms without permission from the Commissioner of Justice. Because of this act, Kodama called me. I had to go to Fort Santiago—this is something which very few people know. They told me to withdraw my order. I explained that I was not anti-Japanese; that as a matter of fact, I am an Orientalist. I was almost expelled from the U.P., I explained, when as professor of the State University, I gave a very orientalistic speech. It was only the intervention of Palma and Quezon that made the U.P. retained me. I told Kodama that with regards to Orientalism, I was not behind any Japanese. But when it comes to this order I issued, if they want to revoke it, let them tell the Commander-in-Chief. And up to now that order stands."

The President relaxed on his chair and continued cleaning his glasses. Dr. Buencamino still remained silent. Then the President said:

"Regarding the Naric dissolution, my decision was made beforehand. But let me assure you that I have no doubts about your efficiency, integrity and honesty. I realize the fights you have had and I know your past record and good service in the government, and what I said in the City Hall has no reference whatsoever with you. As a matter of fact, I qualified my reference. I did not say 'all'."

Dr. Buencamino glanced at the clock at the corner of the room. It was 10:30. For the first time, the doctor spoke:

"Mr. President: your decision has been made and you have expressed it publicly before 4,000 N.A. presidents. It has also been given wide publicity. After what you have said and what has been written, may

I now ask you in justice and fairness to me to write publicly what you have just stated about myself to correct whatever wrong impression may have been created by your speech. Please say so publicly or, if that is not possible, in a personal letter that you do not entertain any doubt about my efficiency and honesty and integrity, as you have just told me now. Please state also that what you have publicly said against the Naric does not refer to my humble self.

"I am requesting that you put down in writing what you have just told me now in our conversation because my name is so linked with the Naric that the surmise and implication, after your speech in the City Hall, is that I am referred to indirectly. And that is why I brought my son here, to be a witness to what you have to say as well as what I have to say. And that is also why I request a statement from you, because the only thing I can leave to my children is a good name. That is their only patrimony."

"Of course, of course, that will be done" said the President.

"Now, Mr. President, please permit me to inform you of the rice situation. You have not heard or called me during all this crisis."

The President was listening intently. Dr. Buencamno had a very serious look on his face. Said the doctor:

"Our people—even our leaders—are against controlled economy. And that is because to begin with, they do not understand controlled economy. They do not realize its importance considering the present emergent situation."

"The first thought of our people, even our leaders, is how to evade it and how to take advantage of loopholes. The very representatives of the people, — governors, mayors, assemblymen — interpreting the feelings of their constituents ask for privileges, exceptions, passes. When refused (to make control effective) they are displeased. Now all these, together with powerful forces, influential people, merchants, government institutions like the bureaus and the Rice Growers' Association have created a wave of strong opinion and hurled criticisms against the Naric . . and they are the only ones you have heard. On top of it all, the Food Administrator sided with these forces . . . You have heard only their side . . . You have been carried by them."

"However . . . all along both the Military Administration and the Department of Agriculture have been informed of an impending rice shortage way ahead of time, by myself.

"In May 1943, Col. Uzaki, head of the Food's division, returned to Japan to negotiate with the Japanese government for importation. A small amount was imported but was not sufficient to cover the shortage.

"On September 9, Sec. Alunan was officially advised by me that our rice supply was good only till Oct. 30th. You were then Sec. of the Interior and Messrs. Alunan, Sanvictores and I appraised you of the situation. We went to your office.

"The solution decided was to activate the Cagayan Valley purchases, regardless of cost. It was decided to muster all transportation and to commandeer trucks, if necessary.

"The goal was 130,000 cavanes. This was attained. But this amount would be good only till Nov. 30th. In other words, just one month extension. By Nov. 30th, there would be the early crop. Perhaps, the Naric would be able to buy. But no! The Naric could not buy neither in November nor December. And the Naric, I submit, was not to blame for this. Let me tell you why.

"Normally, Mr. President . . . this country has a shortage. We have to import from Saigon and Burma almost every year to cover our deficit. Consequently, although I was only a Manager in name and not in fact, I was worried and I took pains to forewarn the Military Administration and especially the Sec. of Agriculture. As I said I wrote him memorandums and letters calling his attention to this impending rice-shortage and all its attendant implications and disastrous consequences on our people. Alunan knows all of these."

"Ah, but Paeng does not like to work," interrupted the President.

"But it is not Alunan anymore in all this. It was Sanvictores with whom I was dealing most of the time," pointed out the doctor.

"You see, Mr. President, when the Naric was supposed to have been transferred to the Executive Commission, I began to take orders from the Department of Agriculture. (Because of this, I had forceful and strong differences of opinion, with the Japanese, especially after the grant of independence). I stood up for our rights. I told them that I would take orders from the Commissioner of Agriculture and not from them. Apparently there was a misunderstanding about the transfer. Minister Alas had a conference with Col. Utunomiya and then Min. Alunan told me to still recognize as my chief, Col. Uzaki.

"With this dual management, there was a lot of confusion and delay. The M.A. fixed the price of palay at ₱5.00 on Oct. 4th and then Minister Sanvictores made an official statement that the Commission would pay a higher price. Naturally the planters did not sell to the Naric. They hoarded their rice, waiting for the "higher price". Then again the delayed announcement of the price at ₱8.00 on Dec. 15th. The Department delayed the announcement for more than a month. This delay hampered the Naric's purchasing to a great extent, especially when you take into account the emergent condition of the rice supply.

"Then we had to rush the organization of a fleet of trucks . . . 130 of them . . . to get the rice from the Valley. Here is were a lot of anomalies occurred. But I foresaw that Mr. President· I am on the record and Minister Paredes admits it that I told them — the Department of Public Works — that they should handle the transportation angle. I said, 'we are not engaged in this line. The Naric is not a transportation company. It has no experience, no personnel, no organization for this kind of task'. I am on the record Mr. President. You organize this and we will foot the bill, I said. Present also were Vice-Minister Bayan and Dr. Aquino of the Bureau of Public Service. I told them that the organization of such a trenmendous fleet of trucks—and I also wrote this to Minister Alunan — would give rise to numerous anomalies . . . to grafts. But the Public Works, after first accepting, refused in the last minute to undertake this job.

"So the Naric had to do its best within the shortest possible time. We spent over half a million for trucks, fuel and spare parts. We had to hire hundreds of chauffeurs. We had to build bridges and aerial cable bridges. The main thing was to get the rice so as to maintain Manila's supply.

"To undertake this job, the Asst. Supervisor-de-Facto, Mr. Nakashima, went to the provinces personally. He was made the man in charge. But he had to return after a short while, because his life was threatened. Two others took his place: Messrs. Uchiyama and Arizawa. And these two have not been able to handle the situation.

"Now, Mr. President — I can easily wash my hands and just tell you . . . there are Japanese supervisors in every station in every province. That is the fact, Mr. President. But the Japanese ordered: never mind the graft. There was no time to dilly-dally about graft, they said. The thing was to bring the rice. And with all the anomalies and the graft and the difficulties, the goal of 130,000 sacks was not only attained, it was exceeded. We bought 160,000 sacks.

"But Mr. President . . . if you want to control all this black market in rice, the thing to do is not to go after the Naric but the railroad. Clamp down on the railroad. Don't let them bring rice, except rice for the government. The trouble is that the railroad is a conveyance of the profiteers and of the rice to be sold for the black market."

At this juncture, Dr. Buencamino's cigarette went off. The President kindly lighted it for him.

Dr. Buencamino continued:

"And the Constabulary, Mr. President, has not been able to give the necessary protection. More than ten of our men have died and many more kidnapped and threatened. Recently two of our men were killed just in front of the Constabulary garrison.

"Furthermore, Mr. President . . . what government agency is in charge of suppressing the black market? It is not the Naric! The Naric is not armed with police powers. This is the job of the Economic Police, but all the blame is heaped on the Naric.

"And Mr. President, I understand there have been criticisms against the large number of Naric personnel. But Sir, before, we only owned 4 or 5 mills. Now we have 75. Before, we had only a handful of warehouses . . . now we have more than 250. Before we only stabilized prices . . . now we control the whole rice industry . . . yes even distribution in Manila, Cebu, Iloilo and Bicol. Naric is all over the Philippines. That's the reason for the increase in personnel. To man 75 mills and 250 warehouses, to purchase palay and distribute rice all over . . . together with training the necessary employees, requires a much larger number than before the war.

"Another thing I hear that has been said against the Naric pertains to the distribution of *binlid* and *darak*," said Dr. Buencamino.

"Yes, yes," replied the President with a smile. "Yulo and Paredes brought samples of *darak* in the cabinet meeting. But that was a very bad kind they showed."

"Here (handing samples) is what we distributed. This is the story behind all that. We had corn and *binlid* and some rice from the provinces. I announced this to Sanvictores two days ahead of time. Mark Sir, two days. In the last minute, at 9 o'clock at night . . . he claims to have called Tanco ordering him to stop distribution of the *binlid* and Tanco claims to have relayed this to me. But for goodness sakes, I know and I am sure that Tanco did not tell this to me. But this is the point, nobody was forced to buy the *binlid.* We even said, if they didn't like it, we would buy it back. Those really hungry could sieve it and eat what was eatable. Anyway . . . only 117 sacks were returned . . . from Intramuros . . . and these wanted their *binlid* back the next day . . . because they could sell it at a higher price in the black market, for at least double the amount they paid for. But all this shows, Mr. President, an utter ignorance of the mechanics of distribution — distribution to a million and more men. Sanvictores can't be ordering something one minute and then cancelling it the next minute and then give a final order late at night when the office men are already resting in their houses. You've got to give the men time. You cannot rush orders with such a complicated work. 'The Naric, Mr. President, Cannot Be Run By Remote Control (banging the President's desk). I am not saying this for myself but whoever is going to succeed me. The Naric is equal if not bigger than a department even if the manager of the Naric is not a Minister in rank. In the time of President Quezon, I had direct contact and access with him. But if it is going to be as it is at present, were the Naric manager has to go to the Food Administrator and the Vice Minister and the Minister and the Secretary to the President before seeing the President . . . and that when everything is already over and decided . . . pues, Mr. President . . . "apaga te y vamonos!"

"Why", asked the President, "Hasn't Sanvictores been to the Naric?"

"Not until Dec. 31. All the time, we have been managed by remote control."

"I understand now. You see I don't know anything about the rice question."

"I am ready at any time to advise you, Mr. President, whether I am in or out of the government. I realize that you are probably in a position where you are 'agobiado'."

"Thank you," said the President.

"And may I state, that I have instructed the men in the Naric to cooperate wholeheartedly because if they do not do so, this country will be plunged into chaos."

"Thank you very much," said the President again.

"All I want, Mr. President, is to leave graciously, with honor . . . because a good name is the only partrimony that I can leave to my family and children."

"That will be done," assured the President. "If you want, you write the letter and I will sign it," he added.

"I want to know," reiterated the President, "that I have never heard you alluded to in any of the accusations. In fact, this government reorganization is not yet settled, but I intend to give you a higher position."

"Thank you, Mr. President. If I can be of service, I will do it. But I am fagged out, worn out. I would be very happy if you would just state publicly that your speech in the City Hall had no reference to me."

"That will be done, I assure you."

The President accompanied Dr. Buencamino to the door. Extended his hands to father and son and then in parting he repeated: "Don't worry, I'll write that letter. And thank you for coming."

"Good-bye, Sir."

Remarks of His Excellency, Jose P. Laurel, before educational leaders at a luncheon tendered in their honor on January 22, 1944

x x x x x x x x

We must, as I have repeatedly announced, debar certain people from the teaching profession. Foreigners cannot teach for they cannot appreciate the soul of the Filipino. Only Filipinos can be trained to teach our virtues. Occidentals seem to be more interested in the exploitation of our own people. This is my experience when I was a student and I am citing it merely to illustrate my point.

Certain ceremonies can be taught such as salute to the Flag of some external ceremonies to impress the young people. These are details which may be integrated under some kind of association as a symbol that will appeal to the young people. We can call such association "Kabataan Pinañgarap ni Rizal" or "Juventud Filipina". It aims at the inculcation in the minds of the youth of the prnciples moulded or patterned after Rizal so the young may become simple, frugal, upright, courageous and may love their country more than their own lives. Please see that this is done. I hope that through such integration we may be able to evolve the specific type of citizenship that we want to produce. Personally, I have given up all hope of making our country great during my lifetime. It is the succeeding generations with their spiritualization, the education that they will receive in our schools patterned after that of the great Hero of the Philippines, that may be able in fifty or one hundred years to make the Philippines occupy a place in the concert of powerful nations in this part of the globe. Of course, I do not believe in creating, for instance, a Bureau of Oriental Culture for the purpose of ignoring Occidental culture.

When I was in Tokyo, there was a man who thought he was a wise man. He told me that he was lecturing on psychology or on a similar subject. He suggested that we should wipe out all the vestiges of Occidental culture. I told him that it would not be the proper attitude to take and that insofar as I was concerned it would not be adopted. And then I made a dissertation on the heritage and universality of mankind. I told him that after all, there are certain things that constitute the patrimony of mankind. It does not matter who is the initiator — whether he be an Englishman, a Japanese or a Filipino, because after all, Science is but a revelation of the laws of Nature. When you discover something, you discover something really pre-existing. In reality, what Science does is to compel Nature to reveal herself and Nature will reveal herself only if we follow her laws. You cannot violate the laws of Nature. To every action, there is a corresponding opposite reaction. When Nature reveals herself, that is a patrimony of mankind. The discoverer might be a German or an American; you cannot discard that simply because he is a white man. Japan herself would not have reached her present position had it not been for her absorption of Occidental civilization.

What has happened here is that we have over-emphasized Occidental culture and have overlooked our own Oriental culture. I told my psychology lecturer that in my opinion, Confucius was a greater philosopher than Christ. Christ was a great moralist but Christ was inferior to Confucius as a philosopher. If you read the Koran, Buddhism, you will find that they are even better in many ways than the Christian religion. But after all, religions coincide in the fundamentals. That is why when Archbishop O'Doherty came to see me to pay his respects, he brought to my attention the fact that the City of Manila was taking a part of the premises of the Santa Cruz Church. I told him that from the moment you allowed the City to commercialize the premises, you have no more right to prevent the City from so doing. But he said: "As a good Catholic, will Your Excellency allow that? Will Your Excellency allow that we bring a suit to drive away the people?" I told him: "There is no justification for this. I want to be frank with you. If I have to choose between my people and my religion, I will abandon my religion because I can abandon my religion and still have my God."

And so we are creating this Bureau of Oriental Culture because we should know more of our own culture. While we know enough of Occidental culture, we do not know enough of our own culture. And we should know more of the culture in this part of the globe without losing sight of the universality of culture. So we have this Bureau of Oriental Culture which will be a Bureau of research and information. At the same time, there will be difficulties because most of the literature are in Chinese characters. Some day we will send our scholars to China and India, and see what they can do. From available materials and from our own common sense, let us see what we can accomplish in this respect.

I was thinking that as Director Santos may find it difficult to be Director of Private Education for certain personal reasons, he might consent to take charge of the Bureau of Oriental Culture. Mr. Infantato, on the other hand, cannot be the head of the Bureau of Private Education for the same reasons. I was just thinking—this is just an informal announcement — that as Mr. Infantado is jobless, Mr. Luz having dismissed him from the service, I thought he might be useful in the educational field. He could not be Director of Private Education because of his connections. This is merely a temporary arrangement until we could straighten out things. After all, the directors of one and another bureau should be able to get along nicely. Director Salvador may take the place of Director Santos and Director Infantado who seems to be in good health may be sent to the provinces as director of another bureau for more active provincial work in connection with the organization and integration of newspaper work. At the same time, the three of them would be members-at-large of the Educational Council to be presided over by the Minister of Education. This Council will be entrusted with the important task of outlining the policy to be executed by the Educational Board integrated by the same members and assisted by such educational experts as we may have in the Ministry of Education. I do not know whether with this general statement, all of you will have an idea of what I propose to do. As to the organization of the Ministry of Education—what it proposes to do and to achieve as a vital and important factor in the activities of the Government — I would like to hear from you as to what should be done in connection with the Educational Board. Maybe someday we may have a sort of educational caucus. You know there is very little chance for the opening of all our schools, but we should first make a start and when we do start, let us know when and where to start and where to go. That is our objective. However humbly in the beginning we may start, still we start towards a given goal. What do you think, Mr. Justice Bocobo, about this? I do not know whether I have expressed myself clearly enough.

Justice Bocobo:—With regard to the general aims, I think all present here will bear me out that fundamentally, especially with regard to the scope of culture, that must be continued. We have neglected almost entirely the Filipino and Oriental cultures. You will remember that Filipino culture was revived only during the Commonwealth. There was an effort before the Commonwealth to revive Oriental culture. We had and we could continue our present culture, adding to it Oriental culture. For this purpose, the Textbook Committee has put in its minutes that we should not continue the work in its aspects but we should lay more emphasis on Filipino culture and Oriental culture. And that is the general line that should be pursued. And we are going to make a request to have the Bureau of Public Instruction and the Bureau of Oriental Culture prepare the necessary educational textbooks for Oriental culture with Rizal as a model. That is really a very desirable example. Rizal was the embodiment of Filipino life and was, of course, a literary man. So that he was really an ideal. With regard to the organization, I do not have much to say. I am willing to serve in the present capacity as Chairman of the Textbook Committee. We recommend that the Ministry of Education be called the Ministry of National Education. Of course, there is not much in a name.

President Laurel:—They overlooked that. After all, I can issue another Order.

Justice Bocobo:—Are you ready, Mr. President, to give us an idea as to the State Universtiy.

President Laurel:—That is a subject which ssould be pondered upon and I desire to confer with educational leaders before giving out my opinion.

Justice Bocobo:—Regarding this College of Diplomacy in the State University, I do not thnik we can justify it. It offers a four-year course in diplomacy. They give the impression outside that this is being created just to accommodate people for jobs in the government. I have heard about that.

President Laurel:—I was really surprised when I heard about it. But I understand that Minister Recto had difficulties in securing the services of competent men in this field; and he make that suggestion to create a College of Diplomacy to President Sison.

Justice Bocobo:—A refresher course of six months or one year for law graduates at least would be better.

President Laurel:—What is your opinion Diectror Salvador

Director Salvador:—Your policy with reference to making Rizal a mould for young people to follow is very sound. As a matter of fact, I have been thinking also along the same lines but I believe there will be some difficulties. It is all right enough for us to bring the teaching profession to speak of Rizal's honesty, trustworthiness, or as a family-loving man and a lover of scholarship — traits which we could emphasize in elementary grades and in the universities. I was thinking of how to implement these very traits of Rizal which the Filipinos should emulate.

I think it can be done by incorporating or utilizing some of these youth associations through which all the people and all the students can master those traits of Rizal by analyzing those traits and finding out which ones are dominant and then we can determine which should be taught in the elementary and college or university, and perhaps practice these traits after they have been selected and compiled by comptent people who believe that those traits should be popularized among the students. For instance, one of the outstanding traits of Rizal is his love of family.

President Laurel:— The system should be more objective. Fundamentally, therefore, you have no objection to the broad outline. Well, give us some light, Mr. Luz.

Spokesman Luz:— My training has been that of a newspaperman. Most of the time, we write things we do not know about. What we actually write from knowledge is very little. The rest is perhaps a report or an impression of what we get from the outside world.

When I heard you, Mr. President, singling out Rizal as the type of Filipino deserving of emulation, I felt that we could not have picked up a better one because it is impossible to be more perfect than Rizal. The practical side is to impart to the people the fundamental and vital virtues of our national hero. For instance, Rizal's virtue as a family man. Perhaps he was the first Filipino intellectual to really appreciate the fundamental virtues of the Filipinos and to be proud of exhibiting and living them in the midst of the most foreign and hostile environment.

Expressing my opinion as a layman, I believe that it is an essential prerequisite to try to mould the habits, implant and impart and make them practical, possible and acceptable. I am not going to discuss about that. But the observation of the average man in connection with the educational system is that, fundamentally, it has been 100 per cent a failure. It has failed to make a better man of the Filipino. It has made him a very artificial fellow, subservient to foreign ideals and ideas. It has made him in fact so artificial that I think at the bottom of what is happening now in the Philippines we can detect the fundamental defect that everybody is so tremendously utilitarian and so devoid of idealism and self-abnegation that we have become not only exceedingly materialistic people but extraordinarily selfish and therefore unpatriotic. We have dramatized and indulged in the easy pleasures of life. We have so moulded our lives that, as I believe I told the President one day, we Filipinos of the present generation make of every suffering a tremendous problem.

After I have been used to a certain brand of shaving soap — and I am short of it now — I feel as if life had become unbearable. We have become so effeminate, so weak, that I am reminded of what happened in Greece, Rome and Egypt. We have degenerated. I believe that when I was a youngster of eight years, our people were sturdier physically, mentally and morally, because they could endure suffering; they could think in terms of our people and our family, whereas the Filipino now thinks only of and for himself. I think we have cultivated all the weaknesses, the artificiality and all the vicious factors and aspects of the so-called American civilization without learning the deep fundamental virtues of American life and American civilization. So, it seems that the President is absolutely right when he says that we have to revert to a more fundamental and simple system of education — an education that would train our people to be as they should be if they would adapt themselves to local conditions and not indulge in frivolities and artificialities.

I think that, as I said, the present supreme test is a great blessing in disguise. If we succeed in surviving this test, there is no reason why we should not be able to evolve a stronger, sturdier, worthier and more powerful and potent people. And I am optimistic enough to believe that we shall overcome and survive this test in spite of superficial handicaps and obstructions. I see nothing very vital or very fundamental that would prevent us from overcoming it with a little sacrifice, including the matter of foodstuff. I think the other day I suggested to the President that perhaps it would be useful to have the story of Robinson Crusoe translated into the dialect and then have the book distributed to all parts of the country. That would teach the people that the situation is not so bad as we believe it to be; that the fact that we may have to eat camote or corn or some other substitute may not be so bad as we imagine it would be.

In my case, I may mention that I used to be a heavy meat eater. In fact, I had the notion before the war that I could not live without meat; that my nature required a meat diet. Because of the prohibitive price of meat I have volunteered not to eat meat. To my surprise, I am feeling better now without meat. I believe that my average mediocre mentality has not been affected by lack of meat. I feel very much better without it. My conclusion is that if it is possible to be simple and natural (not primitive) and try to live our own life and not overcharge it with fantastic notions and ideas and fantastic requirements of our pseudo-Hollywood, New York, San Francisco education, perhaps such attitude would embody the real, practical ideal of an education that would not only serve our people as a people but would make us happier, better men and better citizens.

President Laurel:— You are correct. The supreme teachers of Life are first, Nature, and second, Economics.

Secretary Sabido:— I was just thinking of the object lessons of Catholicism. For three hundred years, I may say more, Catholicism has been implanted here; still I have heard the President say that there are many Catholics but very little Catholicism. I was just thinking about the plan laid down by the President which is complete as to the definite aim and purpose, the means pointed out; but when we referred to the mould of Rizal, I was just thinking of the failure of Catholicism in the Philippines. Of course, in the preparation of that mould we shall take into account the school and the home; not only the Church. The lessons of Rizal must be taught to the child in his home and must follow him to the grave. Only in this way may we aspire to be endowed with virtues of which any race may be proud — the virtues of Rizal.

Director de los Santos:— So far as the aims of education are concerned, we are all agreed that the problem is how we shall go about it. We are face with social reforms. This can be attained only by two means: either reforms by law or reforms coming from above among the immediate leaders of the Government. In the field of reform and evolution, my feeling is that the schools should be left alone in the mould-formation of the specific type of citizenship that we desire. The other forces of nation-moulding have been working at cross purposes. Much of our efforts for amelioration have failed almost invariably because of the lack of understanding between the forces of education and the forces of society. We are prone to dramatize so much. They have been overdone in the Philippines. When we are talking of a sort of rituals and a little bit of pageantry, I was doubting if these desired results would be achieved. We have to reverse our procedure. We have to go to the simplest in the matter of form. We should start in the common everyday qualities that are needed for everyday life. A campaign in this direction should be waged by the Government. It is useless to preach if the people would not see that the high officials of the Government are doing the right thing. This campaign should be made effective —

not merely to dramatize — in order that the people may not brand it as mere propaganda.

Spokesman Luz:— The fundamental and primary objective of any educational system is "Practice what we preach". And then, in the actual field see that in the adoption of the mehods and procedure and in actual practice, what we propose to do we are actually doing among ourselves. Actual practice, just like religion, is more important; it is better than mere profession of faith.

If we want our people to be practical, let us teach them the life of Booker T. Washington. In other words, let our school children build there own school houses, say, with bamboos, where they will feel more at home than in a concrete building. What I mean is that we must supplement the general principles of education with the actual, practical needs and uses of everyday life. There is much artificiality, at least in my own conception, in having beautiful school houses for children who after school hours go back to their homes and live almost a primitive life.

Vice-Minister Mañalac:— We should protect our school children against gambling. I am reminded of an anecdote of a Russian lady who, while seeing a show, cried bitterly out of pity to one of the characters in the show — all the while forgetting her coachman outside the show-house who was then freezing to death due to the cold.

Justice Bocobo:— What is the plan of the Government with regard to gambling?

President Laurel:— The plan is to discourage gambling. We are going to levy excess tax.

Justice Bocobo:— My personal reaction is that the Government, by permitting gambling houses like the Horse Races, the Jai-Alai, cock-pits, etc., encourages gambling among the people.

Secretary Sabido:— You cannot abolish gambling among the Filipinos, especially at this time. For any educational plan to be effective, it must be human and rational. Gambilng is human. Take the example of the President. He works fourteen or sixteen hours a day. He comes to Office at 8:00 in the morning and works until about 9 or 10 o'clock at night. That is not human. Very few people can do that. Why? Because it is not human. I remember when I was a youngster, my step-father brought me to Gardenia and showed me the different placed there. He said: "My son, in this house (pointing to one) you pay P5.00; here (pointing to another) you pay P10.00; and there (pointing to another) you pay P20. Son, if you do not want to get venereal disease, do not come to this place." He then presented me with a book on the prevention of venereal diseases to give me an idea of the disease. Well, believe me, Mr. President, I never went to that place in all my life. My point is that every plan must be human and rational. That is an example.

Report of an interview had with His Excellency, President Jose P. Laurel, at Malacañang, Manila, October 25, 1943, by Mons. Santiago A. Fonacier, Mons. Isabelo de los Reyes, Jr. and Mr. Modesto Farolan, of the Philippine Independent Church

It was 10:03 a.m. when Mons. Fonacier and Mons. de los Reyes were received by the President in his office. Mr. Farolan came in a little later.

After the usual greetings and salutations, Mons. Fonacier addressed himself to His Excellency thus:

"Your Excellency, I trust you will pardon us for having made you wait last Saturday. I am sorry that when advise was received at my house that Your Excellency would receive us that morning at eleven o'clock, I was out and did not return until about a quarter after one. I then hastened to call up your secretary and explained my predicament. We deeply appreciate this new opportunity that you have so kindly granted us to greet you and pay our respects to you as the President of our Republic.

The President — "That is nothing. When I saw your names in the list of callers, I naturally expected you and waited, but when you failed to show up, I immediately thought that you might have been either unexpectedly delayed because of transportation troubles, as is very common today, or prevented from coming by some other unforseen difficulty. Knowing the prevailing circumstances, we need not be too rigid in these matters."

Mons. Fonacier — "I thank you very much, Mr. President. May I assure you that it gives us great pleasure and satisfaction to have this opportunity to place ourselves unconditionally at your command and to extend to you our best wishes for your success in your administration and in your efforts to promote the welfare and happiness of our people. May God give you light, strength and lasting good health."

The President — "Thank you, Monsignor, thank you. These are most difficult times in our history and it gives me much encouragement to be able to count with your best wishes and your assurances of support. After Bataan and Corregidor and after having sacrificed 50,000 lives, the cream and flower of our youth, our country has yet to face a multiple of problems of the gravest nature. It is for this reason that I had decided to appeal to America as I did in my radio speech recently that she try to understand and sympathize with us in our unfortunate situation and that she recognize our independence so as to permit us to live. Enough sacrifices in life and property have already been made by us in this crisis and we have undergone too much painful suffering in this tragedy that if the Philippines were again made a field of hostilities only the complete desolation of our land would be the result. We need peace and order. In attempting to stem and prevent the Japanese invasion we were utterly defeated despite the resources and forces of the United States. To undertake to continue the fight alone and unassisted today would be just plain folly. The sheer futility or further opposition is so clear that it can only bring us ruin. Realization of this fact has moved me to try to surmount all difficulties in an effort to persuade our brothers who are still in the mountains or in hiding elsewhere to return to their homes and cooperate with us in our earnest endeavour to safeguard the national welfare.

"This war cannot be decided on Philippine soil. That plainly being the case, I am hoping and praying that future military operations don't take place any more in our country. Let the fight continue in the Solomons or anywhere else as long as it is not here. Meantime, I consider it my bounden duty to save our people from hunger. I was shocked the other day when it was reported to me that there were no more than 45,000 sacks of rice in the bodegas of the Naric in Manila, barely sufficient for two days ration. Immediately I sent agents to the Cagayan Valley and to Central Luzon where there is still a large stock of rice to secure additional supply for Manila, and I believe that the crisis has now been averted."

Mons. Fonacier — "When was that, Mr. President?"

The President — "Oh, just two or three days ago."

Mons. Fonacier — "Do you think, Mr. President, that the time will ever come when the rice rations in Manila will be suspended before the next crop is ready? Oh, that will be terrible if it ever happens.

The President — "We are doing everything in our power to prevent it. In normal times before the war, the Philippines used to import at least a million cavans of rice every year from Saigon. At present, there is plenty of money, as besides our own currency, the Japanese have issued their own military notes, but the production of rice has not increased while on the contrary we cannot import any. Besides, present transportation difficulties have further complicated the problem. In the provinces, the situation is not so serious. I am a provinciano and I know that out there one can always live, for in place of rice, if there is a shortage of that commodity, there are many other things to eat, such as camote, maiz, gabe, even bananas, etc. The situation is, however, very different in Manila. I believe also that if the necessity should ever arise, the Japanese will not hesitate to leave us to starve as long as they themselves will eat and live. Undernourishment and starvation will naturally expose our people to disease and epidemic and to no end of calamities. I hate to even imagine what such a crisis would bring about, and it is imperative that we exert every possible effort to prevent its coming. Undoubtedly, this war is going to last long. Even after two years, America is still in the Solomons. If it should last five years, only God knows what disasters and misfortunes will befall us. Thus, what we ought to do is to strengthen and fortify our government so that it may be able to maintain peace and order, for without peace and order our fields cannot be worked to produce foodstuffs and other immediate necessities of life. We should ourselves make of our independence something that is real and lasting regardless of what others do and say."

Mons. Fonacier — "Please pardon my curiosity, Mr. President. In your opinion, what would be the reaction to your appeal in America?"

The President — "America, our President Quezon and Mr. Osmeña certainly understand our precarious situation. Precisely, Vargas and I received instructions from President Quezon and Vice-President Osmeña to assume all responsibility and face any situation to protect our people from any eventuality. Mr. Osmeña, who has left behind his family, was particularly emphatic. Yes, our instructions were that we should do everything possible to save our people from possible vengeance by the Japanese and all that has been done so far is in complete accord with such instructions. I am sure that President Quezon, as well as Mr. Osmeña, fully understand our motives and I am confident that they in turn are working in their own way but with similarly good motives for the welfare of our country.

"All this is like a card game in which each player tries his best to make the most of his chances. Our cards in this war have been very poor, but that does not warrant our not trying to gain at least some advantage out of them. Again, it is like being in a club, in which every member is entitled to certain privileges in exchange for which they also have to pay quotas. Destiny has decreed that we should belong to the Co-Prosperity club, so as members thereof, we receive certain benefits like the establishment of the Republic, for example. However, to entitle us to such benefits, we have obligations which we cannot very well refuse to assume.

"Under the mutual defense pact, the Philippines has to cooperate with Japan politically, economically and militarily, but our youth shall not be required to fight and die outside of the Archipelago. It will be only in case of actual invasion that we shall be called upon to defend with our arms the integrity of our soil. Just now, if Japan wants iron, we have to give it; if she asks for food and other supplies, they must be given her; if she needs naval and military bases, she cannot be refused. But our men shall fight only when and if we are attacked. We should take into account that under no circumstance will the Japanese leave the Philippines as if it were a mere toy. On the contrary, they shall fight to the bitter end and with all their might to defend themselves and to defend us.

"It is urgent that we should bring about the complete union of all our people. It is not only criminal but even ridiculous to permit divisions and political rivalries or partisanships in any form, either in our social life or in religion, during this very grave period in our history. I am ready to give all facilities to the guerilleros to return to their homes and families. If with all the resources of America and with her assistance we could not avoid defeat, I repeat, it is just suicidal to continue fighting from the mountains or anywhere else. I can conceive that among those misguided elements there exists a certain degree of idealism. Even those that have tried to eliminate me in the belief that I am a traitor to our country must have had a certain amount of exalted aims, but it is nonetheless true that the great bulk of the guerillas have degenerated into marauding bands and plain bandits without any noble purposes. They merely exploit the name of guerillas and they should be eliminated.

"I have just learned that three days ago, two old women who sell *bibingkas* for a living were wantonly assaulted by bandits calling themselves guerilleros in Cavite. When these women refused to give up the little money they had, they were brutally murdered. Such criminals don't deserve to live, and it is necessary that they be immediately exterminated for the protection of our defenseless civil populace."

Mons. Reyes — "Mr. President, among the people with which I am in close contact, the mutual defense pact between the Philippines and Japan is considered a notable diplomatic victory of our leaders. May we know what effect this same pact has had upon the Japanese Empire?"

The President — "I don't wish to reveal any secrets, but I can tell you that during my stay in Tokyo, the discussions over this pact almost brought about the fall of the Tozyo Cabinet. There I was told: 'Japan and the Philippines are friends and good neighbors. When your friend and neighbor needs your help you should not refuse to give it, just as he should not refuse to give his if you needed it. Now that Japan is engaged in a life-and-death struggle with America, we deem it just and proper that the Philippines should show its friendship and solidarity with us by declaring war against our enemies.'

"Confronted with this logic in their contention, I remained speechless for a moment. This logic *do ut des* is based upon natural justice and seemed irrefutable. But I replied saying: 'I cannot deny the logic of your demand, but over and above logic we should face realities. You have been our friends for only 20 months while America has been our friend and benefactor for more than 40 years. It is only human and also logical that when a new friend offers us his friendship and requires us to dispense with the friendship of an old friend, we should ask the former, the new friend, to prove his profession of friendship and show that that friendship is better than the old one. Consequently, it should be only natural that we await proofs to show that the new is better than the old friend.

" 'In this case, the Filipinos would like to know Japan better and more before giving up America's friendship by aligning themselves with her enemies. I have not had enough time to consolidate my leadership. You would not, of course, want for a leader of the Philippines one who does not count with the support of his people. Without concrete evidences that you love us better than America does, I would not be able to count with the support of my people if I should declare war against the United States now. Give us time and if America should invade and threaten our Republic, then our people, seeing the bad intention of America, will realize the necessity of fighting her. Unlike Burma, India, Java and other nations which have been oppressed and innocuously exploited by the British and Dutch, the Philippines has neither been oppressed nor exploited by the Americans. On the contrary, America has elevated our educational and health standards, etc. We cannot very easily forget those benefits received from America nor we can ever ignore the political liberties that she has granted us. No self-respecting people can be so ungrateful.'

"With this answer, I succeeded in persuading the Japanese authorities to accept the pact.

"At present we are going through a very nebulous period in our history. I myself, though am President, don't know what kind of independence we have and how and until when I shall remain President. All I know is, that in these times we should never be imbued with a desire for power, for glory, for fame, for riches, but inspired solely by a spirit of patriotism and abnegation so that when the supreme moment of facing God, the Omnipotent, comes we can say, 'My Lord, we have served our country, the Philippines, with all our intelligence, with all our heart, with all the lights and powers with which You have endowed us. We have acted always in accordance with the dictates of our conscience and have done our best to secure the welfare and happiness of our fellow countrymen. We love our Philippines and we have placed in her service everything that is in us and that is ours.'

"We leave it to history and to posterity to judge our acts and our conduct, and we will continue serving the highest interests of our people, guided only by our love of our Motherland. In these days of hunger and pain, we should all suffer equally. I have told my wife that if the masses of our people should ever come to eat only twice a day, the Chief Executive should also abstain from eating more than twice a day. And if our people should come to a point where they can only afford one dish a day, the Chief Executive should also not eat more than one dish a day, for all of us should suffer together.

"This reminds me of a South American poet who had been waiting for the return of the woman he loved so much without knowing that she was already dead. Year after year, he waited and when he was already old, miserably and discouraged, he wrote these verses:

'If you are ever to return,
Why don't you come?
And if you are not coming
Why should I remain waiting?'

"These verses may well illumine the course that we should follow. We have been waiting with impatience the return of America. But until now she had never come. Why should we cross our hands to continue waiting while hunger, disease and even civil war threaten us? For one thing, we know that the influence of the past plus the cruel acts of some Japanese continue to predispose certain elements to hostile acts at any moment.

"Our generation has only one mission to perform. Other generations perhaps will have the opportunity and privilege to make our country great, glorious and powerful. But to our generation is left no other choice but to face and undertake the difficult task of saving our people from hunger, from epidemics and from the horrors of war and from death. If we don't know how to comply with this mission, it is possible that this beautiful land may yet be converted into a mere grazing ground for animals without inhabitants. And what is a country worth without inhabitants, without people? We should, therefore, undergo any sacrifice necessary to enable our people to survive the disaster and misfortune that threatens the entire world today..."

At this juncture, the President was advised that the time for the interview has expired and that the next visitors were waiting outside ready to be received.

On taking leave, Mons. Fonacier said:

"Mr. President, we thank you for your kindness and we ask you to count with us and all we have among your humblest supporters, always ready at your service at all times."

The President, smiling while extending his hand to his visitors, replied:

"Thank you Monsignor, thank you my friends."

The interview ended at 10:45 a.m.

Extempore speech of the Hon. Claro M. Recto, Minister of State for Foreign Affairs, in response to that delivered by His Excellency, the President of the Republic, on the occasion of the swearing-in of the New Minister

Your Excellency:

To express the sentiments that overpower my colleagues and myself on this unusual occasion, words are inadequate and yet superfluous. This sounds like a paradox but indeed it is not. Words are superfluous because more eloquent than one most impressive of human language is the emotion you see reflected upon our countenance. On the other hand, words fall short because, while the Spanish language possesses in her vast treasure-chests garments or gold and precious stones, they seem but beggar's rags, Mr. President, when we attempt to spread them over the splendid majesty of those unutterable emotions that spring from our heart of hearts, and are known only to God.

These feelings which today overwhelm us and which defy expression are manifold. **Gratitude** to Your Excellency for having deemed us worthy to share in the task of governing the Republic; **pride,** because if Your Excellency has judged us deserving of this honour, it has been because we are citizens of this Republic, and this feeling of pride is in no way inferior to that nursed by him, who in olden times said, placing his hand over the fire, "Civis romanus sum"; **firmness and determination,** because like Hernando Cortez in the heroic age of the Conquistadores, we too have burned our ships behind us, for us the die is cast, and we must go forward whatever the cost in order to defend, against everything and against everybody, the life and sovereignty of our Republic and the glory and majesty of our flag; because this Republic will be a real republic only if all the Filipinos know how to live and die for it, as Your Excellency said on one occasion, and because to turn back after we have achieved what we have yearned for so long, would be like trying to swim across an ocean separating two continents, only to have to go back to where we started.

We have rallied to your call, Mr. President, not because we want to intoxicate ourselves with the frankincense of power, not because we long to surround ourselves with the pomp and circumstance that go with power, for if that is, throughout the ages, vanity of vanities and miserable tinsel, in these times when the life of a man, whether unknown or powerful, is worth no more than that of a barnyard fowl, it would signify in the wretch who attempted it, folly or madness. We have responded to your invitation, Mr. President, from the self-same motives and desires that moved you to accept the highest magistracy of the nation, against the promptings of selfishness, namely: the **public services**, which does not permit of clever shifts and hedgings and desertions; and the sincere **desire to save the nation,** for if the nation be lost, everything and everybody would be lost with it — even those who believe themselves secure in their retirement and abstention. But no, it is not precisely the nation that must be saved, for nations in spite of bitter tragedies and temporary eclipses do not perish; but it is this generation where there are so many incredulous, vacillating and faint-hearted people, that has to be saved, and it must be saved in the present crisis, in spite of itself, whatever the final outcome may be, and even if it be our own selves who must perish in the attempt.

Mr. President, you will have in us the closest members of your official family, enthusiastic and true collaborators, with a loyalty all the more firm for being based not only upon an old friendship and long years of collaboration in the task of government, but also upon that spiritual bedrock, that key and secret of all conversion and of all natural leadership — the sincere and profound admiration that we feel for Your Excellency's patriotism, wisdom and valour, for that detachment and scorn of wordly frivolity, and for the austerity of Your Excellency's private life; in a word, for those splendid gifts of intellect and those priceless virtues of character, those civic merits and excellences of soul in which you so abound, and which in these critical days in which we live, taken together constitute the impregnable bulwark of the honour and liberties of our people, and make of Your Excellency the ideal leader to guide it through the devious ways that lead to its salvation.

We are aware, Mr. President, that more than once during your incumbency you will have to taste the bitterness, the painful aloes of popular misunderstanding and ingratitude; that while on the path, which is precipitous and narrow, which you have to traverse as our guide, you will feel not only fatigue but also dizziness, not indeed the dizziness of power, for vanity has found no shelter in your heart, but the dizziness of the abyss, for the path runs between two black chasms; and that more than once you might perhaps feel your faith weaken and you will falter upon finding the trust you have reposed in large altruisms cheated, or the promises made in the name of a new morality in the Law of Nations broken; but in those moments of distress and anguish, you will be solaced and comforted, knowing that you may rely upon our unshakable adherence, the root and foundation of which does not lie only in our communion of ideas and profession of faith in the same principles, but also in our steadfast belief, strong as revealed truth, that the Almighty Hand which more than once has snatched away Your Excellency's most precious life from the very jaws of death, is the same Almighty Hand that lavished blessings upon our flag when it was unfurled in the wind to the heroic strains of our national anthem, while the bells rang out the glad tidings of the birth of our Republic; the same Almighty Hand that will save our people from the grave perils that lie in wait for it on every side and will lead it to the peak of victory and happiness — to that Promised Land we all yearn for, which in the dark night of time our forefathers dreamed of, and for which our martyrs and heroes gave up their lives, on scaffolds and fields of battle; that Promised Land which the Lord of Heaven and earth, the fountainhead of all power, of goodness, and of justice, has in an eternal decree reserved to our People since the dawn of the World.

NOTES AND COMMENTS

In connection with the article "Impact of Asia's Great Traditions on the Philippines," by Gregorio F. Zaide, in the March, 1967, issue of the Bulletin, reproduced below is a letter received from Carlos Quirino in which he has posed an interesting question. The editors will be glad to hear from readers of the Bulletin who may be in a position to enlighten Mr. Quirino on the point in question. Mr. Quirino, historian and biographer, who has formerly served as director of the National Library, is presently curator of the Museum of Philippine History and Iconographic Archives of the Filipinas Foundation, Makati, Rizal.

The Editor
Historical Bulletin
Manila

Sir:

Dr. Gregorio F. Zaide in his article "Impact of Asia's Great Traditions on the Philippines" in your latest March 1967 issue (p. 56) states that "all Chinese sources...never mentioned the Philippines as one of the countries touched by Cheng Ho's voyages." Prof. Wu Ching-hong, who took his doctorate's thesis at the University of the Philippines, has taken this stand contrary to the assertion of the late Prof. H. Otley Beyer made to the undersigned in 1961 based probably on Laufer and Gaubil (see p. 11 of the *Bulletin.*)

Now comes Dr. Chiao-min Hsieh, professor of geography at the Catholic University of America, writing for the book "The Pacific Basin" published by the American Geographical Society (New York 1967) who states on p. 91 that Admiral Cheng's "first expedition left China in July 1405" and "in the winter of the same year it set out for voyages in the Pacific, including in its itinerary the Philippines, Java, Sumatra, Ceylon and Calicut on the west coast of India."

"In 1405," said Zaide, "the second Ming emperor Yung-lo sent a Chinese governor named Ko-ch'a-lao to Luzon." Wasn't the sending of this emissary more plausible only if Admiral Cheng had reached our archipelago in that same year?

As the undersigned knows no Chinese to check up on the sources of Drs. Zaide and Hsieh, could some reader enlighten us as to which of the two is correct?

Very sincerely,

(Sgd.) CARLOS QUIRINO

Ambeth Ocampo

AMBETH R. OCAMPO